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ABSTRACT

This handbook for teachers is designed to give information about the social and cultural background of Haitian immigrant students and their transition to life in the United States. The majority of the State's public school districts serving Haitian students have requested help in finding instructional materials for the more than 1,000 Haitians they are teaching, as well as information on curriculum adaptations and general understanding of their students' situation. This handbook was created in response to this need. The first section focuses on the heritage and life experiences of Haitian students in Haiti, and includes information on: demography, history, social values, religion, language (Haitian Creole and French), education, and Haitian music. Section two describes the Haitian's adjustment to life in the United States and gives extensive information about working with students in the classroom. Included are: (1) suggestions on ways to help parents; (2) guidelines to understanding the Haitian Creole language; (3) comparisons of Haitian and American mathematical systems and orthography; and (4) various practical classroom considerations. Also included are stories, songs, poems, and other information--some Creole, French, and English translations for use by the teachers. Two sample lesson plans are given, one for the kindergarten through grade 2 level, and one for grades 7 through 9. A resource list is included, along with appendices which provide a variety of other information useful in dealing with this student population. (CG)

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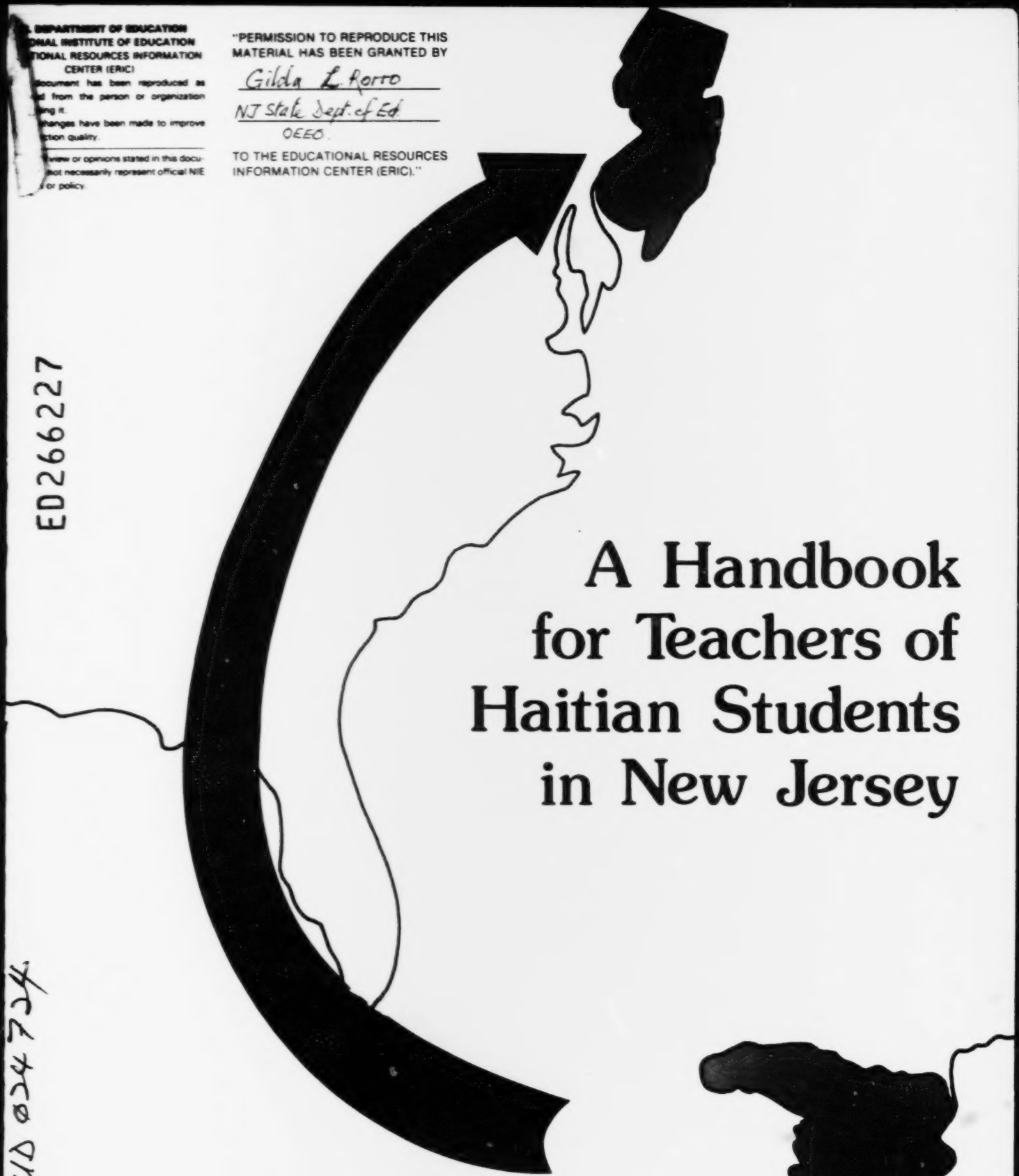

A Handbook for Teachers of Haitian Students in New Jersey

UD 024 734

NEW JERSEY STATE DEPARTMENT OF EDUCATION
OFFICE OF EQUAL EDUCATIONAL OPPORTUNITY

A Handbook for Teachers of Haitian Students in New Jersey

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Foreword by the Author

Piti piti zwazo fè nich li. (Little by little the bird makes its nest). As of the end of 1981, more than 1,000 Haitian students were enrolled in the New Jersey public schools -- 60 percent of whom were identified as limited English proficient (LEP). For these Haitian students, establishing a new "nest" may be a very complicated and exacting task. The linguistic, religious and social experiences of Haitians differ greatly from present day American society. As they enter the United States, the Haitians are suddenly transported from a basically agrarian society into a highly technological one. These factors often cause initial feelings of anomie in the school and in the community.

To facilitate the transition of these students from educational systems in the Caribbean and from highly disparate backgrounds, educators at all levels must become more familiar with the new students' prior life experiences. In the case of Haitian pupils, how and what we teach could and should depend on the internalized skills and experiences they bring to our schools. Gaining insights into their previous society and its educational system is vital in facilitating their social and scholastic adjustment into the New Jersey public school system.

The majority of school districts serving Haitian students have expressed a need for:

1. instructional materials for use by Haitians;

2. curriculum adaptations to address the educational needs of Haitian students;

3. greater understanding of the linguistic differences of Haitian students which distinguish them from other national origin minority groups;

4. increased awareness of the cultural and social experiences of Haitians -- including religion, climate, diet, treatment of illness and social class stratification -- which may affect these students in adjusting to life in the new society;

5. information on the educational experiences of Haitians in order to better interpret the students' educational background and to select appropriate teaching strategies and grade placement.

In response to these needs, the Office of Equal Educational Opportunity (OEEO) has developed this handbook of guidelines to be used by teachers who serve Haitian students. Planned in conjunction with a committee of Haitian and American resource persons, this publication encompasses the social and scholastic experiences of the student in Haiti and the transition to life in the United States. Practical suggestions and activities are included for both Haitian parents and classroom teachers with the intent of benefiting the Haitian student in the acculturation and scholastic process while concomitantly enriching the learning experience of the peer group.

This handbook is divided in two sections. One section focuses on the heritage and life experiences of the Haitian student in Haiti while the other concentrates on the transitional period of adjustment to life in New Jersey. It is intended that each section provide useful information to the classroom teacher concerning the affective and cognitive domains of Haitian students as well as pertinent demographic, cultural and linguistic materials.

Gilda L. Rorro

from a Haitian

The 1970's and, most particularly, the 1980's are bringing onto the shores of the United States a flow of new immigrants. These newcomers, as the European immigrants of the 1870's, are pursuing the everlasting dream of a better life in a more equitable society. With these dreams come specific cultural and historical characteristics that have to be incorporated in their new life. The Haitians are among this new group.

One of the institutions upon which falls the responsibility of understanding and introducing Haitian students into their new life is the school system in the United States. Unlike the former European immigrants who brought with them certain traits such as race, language and religion which have helped mold present day American society, the cultural heritage of the Haitian is completely different from that of the American. Our language, religion and social behavior are elements that are totally alien to the American reality.

We Haitians feel that it is necessary for us to open ourselves candidly without false pride to those who sincerely want to help us. The facts can be ugly and unpleasant to state and often it may hurt to open ourselves; but if we want our dreams to materialize we must take this path.

Schools hold the key to our success in this society. We would like teachers to be aware of who we are by allowing us to communicate our similarities and differences in culture, language and learning styles so that an understanding for our past and present life experiences and future goals will be nurtured.

It is in this sense that I warmly welcome the efforts of the New Jersey State Department of Education in publishing and disseminating this booklet intended to serve the needs of the Haitians of the state. In the same view I sincerely hope that the administrators and educators will use this instrument to constructively benefit the learning experience of both newly-arrived Haitian students and their American peers.

George Fouron
Teachers' College, Columbia University
New York

from an administrator

In the beginning there is wonderment and awe punctuated by timidity and determination. The struggle to succeed is in constant acceleration along with the desire to survive in a world and language foreign to the Haitian student.

The experience of the American school is unique and will never cease to intimidate even the most sophisticated. Petites filles arrive in their neatly pressed cotton frocks, colorful bows in their hair, while the quiet but intrepid petits garçons attired in cotton shirts and pants seem out of step with the loud voices and jean-covered running legs in the school yard.

Newness soon wears thin but the separation of culture continues its distinction in the lunchroom, on the playground and in the classrooms. Strokes of genius adorn the art room with vivid and colorful visions of an island life left behind. A search for close family ties reminiscent of Haiti brings several family members together for an everyday existence often too close, too trying, too complex in the transplant from the island to the megalopolis. Tempers short, children under foot, situations out of control, culture shock and conflict within the group envelop and entwine in frustration leading to castigation caused by the mental and emotional stress.

Religion -- Catholicism, Protestantism and Voodoo -- continue to dominate in birth, illness, love, marriage and death amongst the believers, the educated and uneducated alike. This mystique never ceases to keep most Haitians tied to their roots like an unseverable umbilical cord.

The students come and go from the classroom with dreams flavored by both worlds enmeshed by their cultural heritage and a subculture of which they are never totally a part.

Falling leaves and winter snow make the distinction between the two countries a blunt reality and time never ceases as unending work becomes a necessity in order to make ends meet. Pride, coupled with respect for the world of letters, avidly pursued and nourished by the parent, helps to widen the gap between the old world and the new -- creating an even greater separation from the child.

But wonders never cease! As I walk and talk with these beautiful images and tarry for yet awhile I know and understand it all. Theirs is a complicated existence in this land of ours; but with love, guidance and understanding the Haitian spirit will overcome someday.

Efthimia N. Christie
Bilingual/ESL Coordinator
East Orange Public Schools

Rivière froide

I. THE WORLD OF THE HAITIAN STUDENT IN HAITI

This section includes a general overview of various aspects of Haitian life, past and present, which have helped influence and mold the Haitian character. It is hoped that the information will be useful to classroom teachers of various disciplines for inclusion in their lesson plans and class activities.

GENERAL OVERVIEW

Demographic Data

Haiti is located on the island of Hispaniola in the West Indies between Cuba and Puerto Rico. It occupies the western third of the island. The Dominican Republic occupies the eastern two-thirds portion. The country's northern coast is bathed by the Atlantic Ocean while the Caribbean Sea is found on its southern shore.

Population: 5,878,000 (equivalent to North Carolina). There are 549 persons per square mile.

Land: 10,714 square miles (twice the size of Connecticut). Eighty percent of the topography is mountainous.

Economy: Consists of both subsistence and cash crops. Eighty percent of Haitians live in rural areas and cultivate the land. Coffee is the most important exported product followed by sugar cane, rice, corn and sorghum. Industries include sugar refining, textiles, flour milling and bauxite mining.

Income: Haitians earn approximately $300 (U.S.) yearly, one of the lowest incomes in the world. Unemployment is in excess of 50 percent.[1]

Life Expectancy as of 1978 (in years)

Total: 50.7 Male: 49.1 Female 52.2

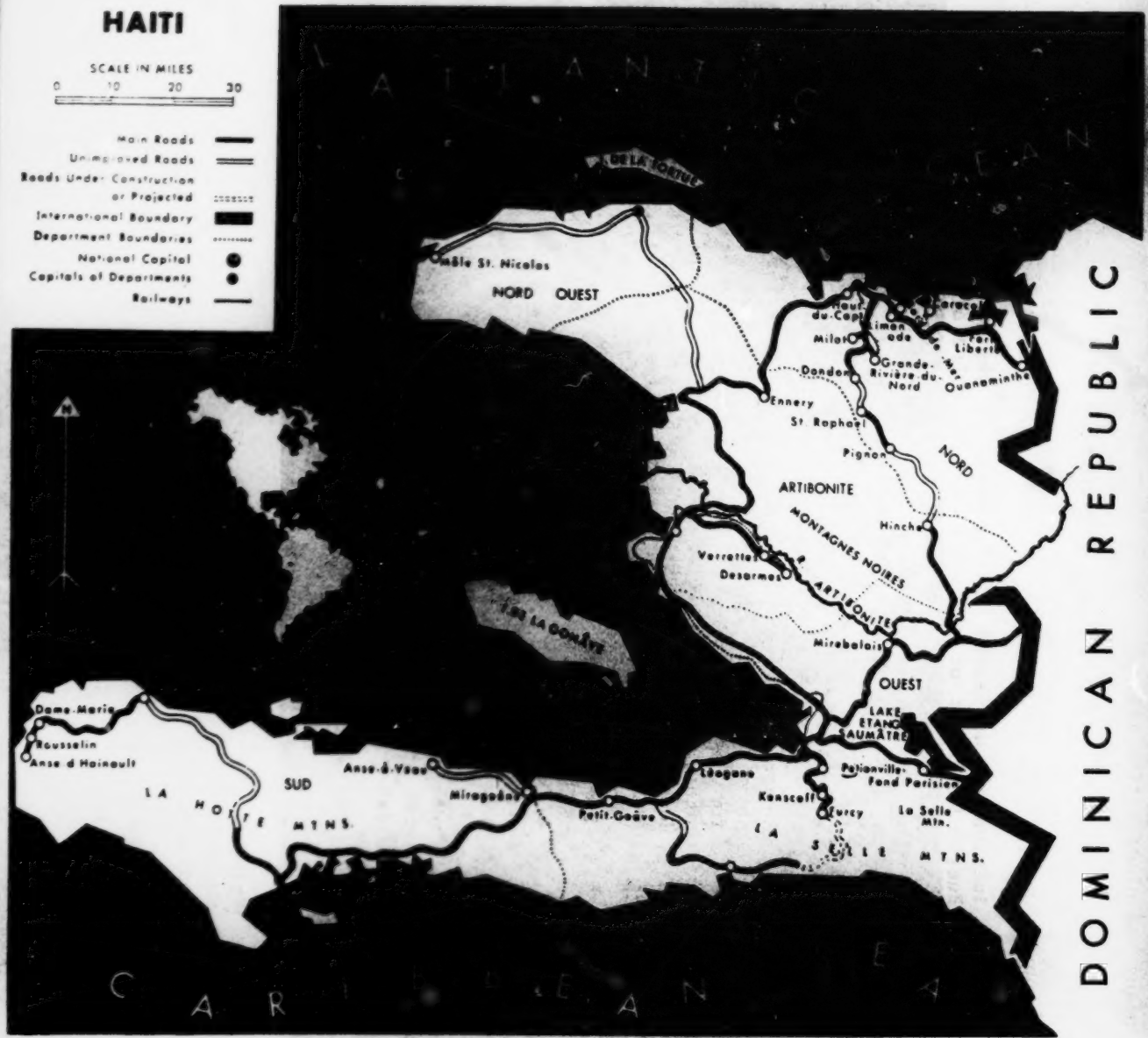
Total School Enrollment of All School-Age Children

1973	Primary	59.0%
1973	Secondary	8.0%
1976	Postsecondary	.8%

Adult Literacy Rate in French

1960	15%
1971	23%

In urban centers 44 percent of the nation's population was functionally illiterate; the figures rose to 87 percent in rural areas.[2]



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Languages:

Haitian Creole
French

Principal Haitian Cities and Towns

Haiti's topography is one of contrasts. Much linguistic and social variation is also found in different areas of the Republic. Haiti's countryside offers an impressive scenic panorama of emerald-peaked mountains and flat, sandy beaches. It also has an extensive pine forest which is extradordinary for such a tropical region.

A profusion of color greets the eye in crimson poinsettias, banana plants, oranges, coconuts, mangos, breadfruit and sugar cane. Kay, or peasant huts, dot the hillsides.

The following are principal cities and towns of Haiti from which many students originally come:

Cap Haïtien, in northern Haiti, is the second largest city. It contains the famous ruins of the Sans Souci Palace. Towering over Sans Souci is the impressive fortress, the Citadelle. In the center is the tomb of the Citadelle's creator, King Henry Christophe. On his tomb one finds the inscription, "Here lies King Henry Christophe, King of Haiti. I am reborn from my ashes."

Furcy is a small peasant mountain village. Nearby is the cloud-capped Morne La Selle, Haiti's highest peak at 8,000 feet.

Gonaïves is known as "The City of Independence" because on this site General Dessalines proclaimed the independence of Haiti in 1804.

Jacmel is a beachside resort and port rich in history. Controlled alternately by both the Spanish and British, it was a pirate haven and refuge for South American revolutionaries. It is famous for its colonial style architecture.

Jérémie was founded in 1756. It is known as "The City of Poets" because General Alexandre Dumas Pere, father of the great French novelist Alexandre Dumas, was born there.

Kenscoff is a resort town known for its spectacular views and cool, brisk climate.

Léogane lies to the southwest. Previously known as Yagunana, an ancient Indian settlement, it is the site of the Indian Caonabo's capture by the Spanish.

Les Cayes is Haiti's third largest city and an important port and business center. Approximately 120 miles southwest of Port-au-Prince, colonial forts still border the harbor. In 1815 Simon Bolivar found refuge here with his followers from Venezuela and President Petion supplied him with arms and ammunition.

Pétionville rises 1,500 feet above Port-au-Prince. It is considered to be the most beautiful suburb of Haiti.

Port-au-Prince, the capital city of Haiti, is less than two hours by air from Miami, less than one hour from San Juan and three hours from New York. Among its national monuments are the National Palace, the Cathedrale de Lourdes, the Iron Market (the Marche de Fer) and the famous statue of the "unknown slave" blowing a conch shell to signal the revolution.

Port-de-Paix was described by Columbus as the "Valley of Paradise." Remnants of colonial forts flank the village. Ten miles offshore is the island of Tortuga, the famous pirate hideout where buccaneers, under the direction of Francis Drake and Henry Morgan, fought the Spanish.

Saint Marc referred to as the "second city" of the French colony, is located on the coast of the northern peninsula, approximately 60 miles from Port-au-Prince. It is the site from which 800 Haitians sailed to America to participate in the American Revolution. At the Cathedral of Saint Marc, a plaque commemorates Haiti's role in the American struggle.[3]

City Versus Rural

The concept of what constitutes a city or town in Haiti may be totally different from the American conception. One may define a Haitian city or town as it contrasts to rural communities. A city could constitute an area which includes a hospital and/or clinic, a school, a military post or an area having electricity. However important a Haitian city is, it is dependent on Port-au-Prince because both the political and commercial power structures are centralized in the capital city.

City dwellers tend to enjoy more modern facilities and they consequently look down on rural dwellers as provincials. The overriding element that differentiates the people of the cities from those of rural areas however, is education. City schools, even in their precarious state, are better equipped and teachers are better trained. Another factor is that urban schools have been administered by the country's Department of Education while rural schools, until 1978, were controlled by the Department of Agriculture. One room schools still exist in rural parts of Haiti,[4] wherein students of different ages and educational levels are grouped together.

HISTORICAL OVERVIEW

Haitians are justifiably proud that their country was born of the only successful slave revolt in world history. Having gained independence on January 1, 1804, Haiti was the second country in the Americas and the first Black nation to do so. The following are a few of the events and influences that have helped create and mold present-day Haitian language and culture.

On December 6, 1492, Christopher Columbus landed on what is now Haitian soil. He was so impressed by the natural beauty that he named it La Española (the Spanish Island) known in English as Hispaniola. Arawak Indians populated that portion of the island.

Columbus established the first settlement in the New World on December 25, 1492, in the vicinity of what is known as Cap-Haïtien in northern Haiti. This settlement was called Fort Navidad (Nativity). It began with 42 settlers and a fort built with salvage from Columbus' ship, the Santa Maria, which had been wrecked on a nearby reef.

The settlement was short-lived. A year after its inception, Columbus returned to the site and found the fortress in ruins and the settlers slain. The Spaniards were nevertheless undaunted by this event. They subsequently explored the northern coast of the island which is known now as the Dominican Republic. The discovery of gold in that region resulted in the establishment of the first permanent colony in the New World on the eastern portion of Hispaniola.

In the following years, the Arawak Indian inhabitants whom Columbus described as "lovable, peaceable, tractable and praiseworthy," were cruelly exploited by gold-hungry Spaniards. Harsh enslavement of the Arawaks in the mines, coupled with the introduction of formerly unknown diseases transmitted by the Europeans, all but exterminated the Indians so that only a handful survived. The Spanish crown then granted approval to import African Blacks as slaves to supply the requisite labor no longer provided by the Indians.

As the gold supply eventually dwindled in the mines, the Spaniards migrated to Central and South America. This resulted in the western part of Hispaniola being uninhabited. Pirates and adventurers were attracted and gravitated to the area so that an international settlement of European buccaneers formed and allied itself against the Spaniards. In 1625, a governor was sent from France offering the settlers protection in exchange for recognizing French rule.

By 1629, French buccaneers began the occupation of the northern part of the island known as Tortuga Island (Ile de la Tortue). In 1697, by the Treaty of Ryswick, Spain officially ceded the western part of Hispaniola to the French who renamed the area Saint Domingue (Haiti). The eastern portion remained within the Spanish domain.

Under the French, Saint Domingue became one of the richest colonies in the new world. Large plantations of sugar, cotton, coffee and indigo were established. In 1715 the French sugar plantations were so profitable that

Saint Domingue became the "sugar bowl" of the western world and the most prosperous overseas possession of France. Haiti was justifiably called La Perle des Antilles.[5]

As the Indians who preceded them, many African slaves died of overwork and replacements were brought in approximately every twenty years. Rebellious slaves were broken on the wheel or burned at the stake. The transplanted Black Africans continued to propagate and by the end of the century approximately 500,000 slaves worked the farms of the European colonists. A white privileged class of 40,000 emerged consisting of European-born plantation owners and Creoles* who ruled over the half million Black slaves and 50,000 freed slaves called Afranchis, the majority of whom were mulattoes.[6]

Inspired by the French Revolution with its principles of liberty and equality, the slaves revolted in 1789. Robespierre's government tried to regain control of the colony, but failed. English intervention also proved futile.

The Blacks rallied behind their leader Toussaint L'Ouverture. Referred to by Napoleon as the "Gilded African," L'Ouverture became the most powerful man on the island. A former slave, L'Ouverture rose through the ranks of the French army to become a general and governor of Saint Dominque in 1801.

As a result, Napoleon sent 70 warships and 25,000 men in an attempt at restoring French control. Although the Haitians fought fiercely, they were defeated and Toussaint L'Ouverture was taken prisoner and exiled to France where he died in prison in 1803.[7] Before leaving for exile, he predicted that others would join the revolution and continue his work. This prediction was realized with the help of Haitian leaders such as Jean Jacques Dessalines, Alexandre Petion and Henri Christophe. (The latter was one of 800 free Haitians who came to the United States in 1778 to aid the Americans in their struggle against the British. Among them, 88 were killed after fighting valiantly at the Siege of Savannah.[8])

After a year's battle, the Haitians defeated the French army. General Rochambeau signed an armistice on November 18, 1803, providing for the complete removal of French troops. The independence of the country was proclaimed at Gonaïves on January 1, 1804 and the name Haiti was re-adopted. Dessalines became the first emperor to rule the new nation.[9]

Haiti's current boundaries were set 40 years after its independence when the Dominican Republic was created. From then on, Haiti developed its unique culture based on African and French influences with the ruling class adhering to the French language and social mores. The international world did not welcome the new country. It resented the fact that a "group of freed slaves"

---

* Creole, in this context, refers to a person of European parentage, born in the West Indies, Central America, tropical South America or the Gulf States.

could defeat a European country. For more than 50 years no country established relations with Haiti and it became increasingly isolated from the outside. Internally it was plagued by division and ignorance. The mismanagement reached a point where on July 28, 1915, the country was occupied by the United States to re-establish peace on the island. Haiti was occupied and ruled by the Americans from 1915 to 1934, at which time President Franklin D. Roosevelt restored national sovereignty to the Haitians at their request.[10]

The current leader of Haiti is Jean-Claude Duvalier. He was sworn in as President à Vie or President for life in 1971, following the death of his father, François Duvalier.[11]

PUBLIC HOLIDAYS AND FESTIVALS[12]

January 1	Independence Day and New Year's Day
January 2	Ancestors Day
February or March	Carnival or Mardi Gras (three days before Ash Wednesday Good Friday
April 7	Health Day
April 14	Pan American Day
May 1	Agriculture and Labor Day
May 18	Flag and University Day (most celebrated national holiday)
May 19	Ascension Day
June 22	Presidency-for-Life-Day
August 15	Assumption Day
October 17	The Anniversary of Dessalines' Death
October 24	United Nations Day
November 1	All Saints' Day
November 2	All Souls' Day
November 18	Armed Forces Day
December 5	Discovery of Haiti Day
December 25	Christmas Day

SOCIAL VALUES

Social Strata: Past and Present

Haiti, predominantly a nation of Blacks, is a stratified society. The social hierarchy is based on both economic and physical characteristics of which skin color is paramount. A bipolar social structure has resulted in which mulattoes mostly, but not exclusively, form the elite group and Blacks, the proletarian masses.

The Emerging Middle Class

An emerging middle class often aspires to move closer to the upper class by whom it is usually rejected. In turn, it rejects the lower class from whom it originated. This puts the middle class in an ambivalent position. Within these three groups, Western and European culture is deemed the superior expression of civilization, while Black African civilization and culture are considered primitive.

Color Distinctions

From colonial times, distinctions of color have been a determinant for interpersonal, social and political mobility and acceptance. During the French colonial period, individuals adhered to strict social positions. The Code Noir, published in 1685 during the reign of Louis XIV, did not recognize Black slaves as human beings. Regardless of the fact that the original slaves hailed from such proud and resourceful tribes as the Ibos and Wolofs, Black skin was emphatically associated with inferior status.

Mulattoes, who were the product of Black/White unions, were free persons. Some even became slave owners themselves, but without enjoying political rights.

The aristocracy was composed of the Grands Blancs who held political and administrative posts. White skilled laborers and small farmers, known as Petits Blancs held posts of lesser administrative importance.

After the independence of 1804, few whites remained in Haiti. The remaining population was made up of a mulatto minority and free Black slaves. The lighter-skined Haitians were often recruited and trained by previous rulers. They became the ruling elite while the illiterate Black masses remained underprivileged. This European color model prevailed and permeated the newly-liberated nation.[13]

Approximately 90 percent of Haiti's current population of about six million is Black. A mulatto minority of French ascendancy, and a smattering of Whites comprise the remaining ten percent.[14]

Despite the traditional value placed on the physical attributes of skin color, hair texture, and the shape of nose and lips, economic factors play an important role in determining social status.[15] A well-known Haitian saying is: "A poor mulatto is a Black and a rich Black is a mulatto."

The Role of the Family

The family is the nucleus of Haitian society. It functions as a collective unit of individuals dependent on each other. Authoritarian in structure, with stratified roles and functions, the family is involved in all decision-making for its members. A conseil de famille or family council, is composed of the most influential family relations. It serves as the pivotal unit in the decision-making process.

The patriarchal system is very prevalent, even though many women rear children without the consistent presence of the father. By tradition, the father is the breadwinner and authority figure. The mother is the household manager and disciplinarian.

Family honor is of utmost importance. Family reputation is so important and the collective unit so cohesive, that the actions of just one of its members are considered to bring either glory or shame to the family as a whole. A family's reputation in society is based on honesty and former family history. Offspring of the grandes familles even if economically depressed, are considered excellent prospects for marriage among the more economically advantaged classes.[15]

Sex Roles

Males

From birth, males are granted more freedom, deference on the part of adult members of the family, and more educational benefits.

Transgressions in the behavior of males are more readily overlooked. The male "macho" image is admired since men are perceived as playing the dominant role in society.

Females in Urban Areas

Female lifestyles contrast markedly in urban and rural areas. Females generally lead a very sheltered and protected life in Haitian urban areas. The family and educational system prime them for marriage and respectability. Social mobility outside the home is usually limited. Generally, adolescent females do not go out alone and their activities are closely scrutinized. At home they are expected to help with chores and care for siblings.

Females in Rural Areas

The women in rural areas are the backbone of the economic stability of the family. Rural women have always worked. They farm as well as perform household tasks.

Traditionally, clear delineations existed between male/female roles. Sex roles are now changing due to economic conditions. More urban women are working outside the home and are enjoying some degree of emancipation. There is less willingness to continue in a subservient role. By contributing to the family finances, many women want to contribute to the administration and decision-making processes of their homes as well.[16]

Marriage and Plaçage

Two systems of cohabitation exist in Haiti. Middle and upper classes follow the traditional formal practice of the civil and religious ceremony of marriage.

Approximately 80 percent of the remaining population is engaged in plaçage -- a type of common-law marriage which is not recorded by either the Registry Office or by the Christian church. It is customary within the plaçage that a man build or rent a home for his placée to live. Although a placage is based on polygamy, many stable relationships result from it. A man may have plaçage with several placées simultaneously. The result is that it is not uncommon for a woman to head a home populated by the progeny of difference plaçages. A placée is expected to remain faithful, honest and loyal to the man.

The aim of marriage, or plaçage, is to create a family and produce offspring. Therefore, large families are both a status symbol and source of satisfaction to the parents while bestowing particular prestige on the father.[17]

Role of Children

From all accounts, childhood in Haiti can be rigorous. From early childhood, youngsters are subjected to rigid discipline at home and at school. Their lives are regulated and monitored by adults. Adult rules are to be respected and obeyed without question or hesitation. No decision-making rights are afforded to the child.

Parents do not consider themselves "buddies" or friends to their children. The parental role is authoritarian in nature. Parents do not joke with their children, who speak only when spoken to and then, must speak formally and in low tones. Asking questions of parents or contradicting them is taboo. Direct eye contact with adults when one is being scolded is not permissible.

Children assume a lot of responsibility and must perform chores for the family in the form of carrying water, sweeping and washing clothes in rural areas and among the city poor.

The Elderly

Treatment of the elderly in Haiti generally differs from that in the United States. Senior citizens are highly respected as possessing wisdom that can only result from prolonged life experience. Through them family life is monitored.

Sending an aged parent to a nursing home is unthinkable for Haitians. Children in fact, vie with each other as to whom will be granted the privilege of caring for the parents. Parents are believed to honor the child with whom they choose to reside.[18]

RELIGION

Throughout the Caribbean, traditional African religions coexist or blend with Catholicism and Protestantism. The following religions are best known in these areas:

Cuba and Puerto Rico: Santería -- a blending of Catholic and African religions

Jamaica: Cumina -- a religion based strongly on African beliefs

Trinidad: Shango -- a combination of elements of the traditional Yoruba religion with Catholicism and Protestantism

Dominican Republic and Haiti -- Vaudou (Voodoo) and Catholicism[19]

Recognized Religions

Haitians are an intensely religious people. Religion has been a pivotal and unifying force in their lives since the days of slavery. When the African slaves were imported to Haiti, they represented different tribes and languages. The slaves were in fact systematically scattered on the plantations to keep them from coming in contact with other slaves of the same language. While developing a common tongue, their spiritual beliefs fused into a common expression.

There was agreement among them that bad luck could be diverted by magic and talismans. They knew that some herbs had the quality to heal while others poisoned; and above all, they agreed that unknown natural forces existed. These beliefs, laced with Christian precepts, have created the Vaudou or "Voodoo" of today.

Roman Catholicism is the official religion of Haiti. The Church has been subsidized and is administered by the government. Through it some aid is provided in education and public health. However, Roman Catholicism does not assert exclusive religious influence among the Haitians. Protestant sects such as Wesleyans, Anglicans, Episcopalians, Baptists, Methodists, Pentecostals and Seventh Day Adventists have been established and enjoy increasing popularity.[20] This may be attributed to the fact that Protestant ministers interact on a personal level with their participants of the lower socio-economic classes and most of their churches serve as missions to assist the poor. Through American funding sources, large amounts of money are sent to these churches for use in Haitian social programs.[21]

Voodoo

Although Protestantism is gaining popularity, the focus of Haitian religious life centers around Voodoo. During slavery days and up to the present, Voodoo has served as a unifying religion. It took the slaves' minds off their sorrows and gave them the promise of eventual freedom. It is syncretic in that it resulted from the combination or reconciliation of differing religious beliefs and practices. In Haiti, it is the blending of Catholicism with elements of diverse African beliefs and

named with a Dahomean (African) word voudoun, meaning spirit. In Haitian Creole it is called vaudou and has been popularly anglicized to "Voodoo."

Voodoo is one of the most singular features of Haitian society. As a religion, non-Haitians have many misconceptions about it and its practitioners. Voodoo is conceived in a mystical context in which it influences the physical and spiritual aspects of its followers. To the Haitians it serves as an attempt for them to influence their environment. Voodoo expounds a view of the universe that is permeated by spirits which can be involved for good or evil purposes. The eternal struggle of good over evil is ever present. It has its own liturgy: Rada, Congo and Petro rites.

Christian elements were incorporated into this African-based religion while it developed in the New World under the domination of European customs and culture. As in Roman Catholicism, there is a hierachy and stratification in the spiritual realm of Voodoo. The ultimate entity is God -- the Creator of the Universe. God is omniscient and referred to as Gran Met or "Great Master."[22] Catholic saints are identified in Haiti with African deities who have similar personalities. The Holy Trinity is also incorporated. Dahomey represents the Virgin Mary; Legba is Saint Peter.[23]

It is believed that after the Creation, the Gran Met became tired and chose to impart power to spirits called loas or mysteres. It is the loa's duty to guard and control the forces of the universe because the supernatural world is in constant interaction with the natural world.

Complex rituals and the loas keep an individual in harmony with these forces.

Many Haitians believe that an individual is composed of a body, mind and soul in which the latter can only be dealt with at the supernatural level. One must negotiate with the loa to ensure benefits in this life. Earthly priests serve therefore as pawnbrokers between their human "clients" and a loa. The priests may be male or female. The male is called a houngan; the female is called a manbo. The two enjoy and exercise equal power. The loa is perceived as capable of doing anything an individual wants depending on the type of agreement struck.

The loa most often invoked is the malevolent Baron Samedi (Saturday). It is believed that this "Lord of the Cemetery and Crossroads" has the power to summon spirits from the cemetery to taunt a supplicant's enemy. In Voodoo art he is portrayed as wearing a black hat, coat and dark sunglasses. Different loas embody different characteristics: Erzulie (love and coquetry), Guede (life and death cycle), Hogou (warrior god), Agaou (spirit presiding over storms) and Zacca (spirit watchful of animals and harvests).

Five cults are recognized in Voodoo:

Nago -- related to ancestor workship;

Zandor -- associated with secret societies called "Red Sects";

Petro -- associated with worship of forces of violence and death (mostly from Africa);

Ibo-Congo -- deals with hybrid gods -- peaceful or violent according to the need.

Rada -- worship of gods identified with peaceful forces in the universe.[24]

Actual Voodoo worship may take place at home or at a temple; most ceremonies are held at night. The temple, known as an Hounfor, is divided into two parts: a Peristyle where ceremonies are held, and a Caye Mystères which contains the altar or sacred sanctuary. In preparation for the ceremony, a vévé is drawn on the ground with cornflour. This is an elaborate design for the purpose of summoning the spirts or loas. Candles and an offering of water or rum are placed around the vévé.

VEVE

The ceremony begins with the primal beat of the drum played by a drummer called a Hountogui. Songs, dances, prayers or invocations follow which prepare the body for the ultimate moment of Voodoo -- possession. At this time, the initiate comes into contact with the loa who takes control of his/her contorting body. To be in communication with one's loa, "possession" must take place by the spirit of the god who thus speaks through him/her. Possession by the loa is initiated by the houngan's female chorus and by the steady intense rhythms of drummers who build up an hypnotic effect.[25]

Voodoo is a unique and fascinating reality of Haitian life which is manifested through art, music and social customs of the island. One finds a houngan listed in the yellow pages of the Port-au-Prince telephone directory.[26] Dissemination of information concerning this belief need not be avoided as controversial. Discretion should be exercised however, in the manner and form in which the information is offered. A school administrator shared the fact that a 'voodoo' ceremony was held during a school assembly for the purpose of cultural awareness. During the presentation several Haitian female students fell into a trance and were not easily revived.

Due to the fascination foreigners have with Voodoo, it has become commercialized as a spectacle for tourists who are eager to experience an exotic ceremony. What they usually witness, however, is not an authentic ceremony. While many Haitian intellectuals deny a knowledge of Voodoo, most are concerned that it could become commercially exploited.

Voodoo means many things to Haitians. It means an attitude toward life and death, a concept of ancestors and the afterworld, and a speculation on the forces which control individuals and their activities.

FUNCTIONS OF HAITIAN CREOLE AND FRENCH

Language is perhaps the most salient factor in determining the "uniqueness" of the Haitian students from those of other immigrant groups. As the student enters our schools and is asked what language he/she speaks, the response will invariably be "French," when in fact most Haitians are monolingual speakers of Haitian Creole -- a distinct language from French.

The language situation in Haiti is one of unbalanced bilingualism -- not diglossia (i.e., the existence of two language varieties within a given speech community which perform different social functions) -- in which Haitian Creole is the national language spoken by 100 percent of the island's native population, and French, the official language, is spoken by a relatively small percentage of the population. This linguistic duality is culturally reflective of the present class struggle prevalent among the nearly six million creolophone Haitians who comprise the largest Creole-speaking nation in the world. Creole, the national language, is considered a "peasant" tongue which is subordinate to French -- declared the official language in the Haitian Constitution of 1919.[27] It is not prestigious to speak Creole as it categorizes one in a subordinate position, whereas to speak French places one in a dominant position both in Haiti and France. On meeting someone for the first time in Haiti, it is socially correct to address that individual in French. If one does not know French, he/she simulates a French accent. Lovers speak French during courtship and Creole after marriage. For nearly three quarters of a century, Haitian children were forbidden to speak Creole in school, even during recreation. Some families forbade it at home also. This attitude is evident on the other Caribbean islands where Creole is spoken such as Martinique, Guadaloupe, St. Lucia, and French Guayana. In Haiti, strict adherence to French is being relaxed somewhat in schools and among families.[28]

While English is becoming recognized as an important third language in the business world, French continues to be the language employed in the formal context of government, business and upper class circles -- both public and private. School is also conducted in French so that when a Haitian youngster enters school, instruction is in an unfamiliar language system for which no prior exposure or training may have been given. Furthermore, French has not been taught as a second language in Haitian public schools. One is expected to acquire proficiency through exposure to hearing it in class. It has been stated by some Haitians that the majority of students on the island in grades 1-4 do not know much of what is going on in class. It has also been reported that there are frequent, low-voiced murmurings among students as they ask each other for the meaning of what has been said by the instructor. It is therefore conceded by many Haitians that one of the key areas accounting for the abysmally high dropout rate on the island is this dichotomy of language instruction.[29] On September 18, 1979 a law recognizing the right to instruction in Creole up to the fourth grade was passed, but has not been universally implemented so as to significantly alter the Haitian educational system to date.[30] (See Appendices A and B). As a result of this decree, 500 classes have been designated in rural areas to begin pilot teacher training programs in the use of Creole in the primary grades. Curriculum materials are

also being developed by the Institut de Pédagogie Nationale which will be used on an experimental basis.[31]

It is important for educators -- particularly English as a Second Language and foreign language teachers -- to know that when a Haitian Creole-speaking student states that he/she speaks French but in effect does not (or is French limited), some errors in learning English may be due to interference from Creole or from French, some from one or the other.

What then, is Haitian Creole and how can a teacher better understand the language so as to anticipate areas of difficulty and performance for the student and to improve instruction?

Creole languages result predominantly from colonial conquest, domination and expansion. The origins of Creole languages are most often derived from those of Western Europe.

Two linguistic theories exist as to the origin of Creole languages:

1. polygenetic school - Creole languages develop independently in particular kinds of social-cultural-linguistic settings; their similarities are due to some kind of universal rules, and the similar ways in which languages are simplified.

2. monogenetic school -- all Creole languages of the Atlantic Caribbean area, and some in Africa, are originally based on Portuguese, with some admixture of other lexical items.[32]

Many words in present day Haitian Creole are derived from seventeenth century varieties of spoken and written French and from the languages of the slaves from the west coast of Africa. Each group came speaking diverse languages or dialects which have impacted on Haitian Creole. The composition of Haitian Creole is a mixture of predominantly French vocabulary with the addition of African, Spanish and Indian (Carib: c. fifteenth century) words.[33] The result is that while Haitian Creole has a strong French vocabulary base, the two language systems are distinct. Haitian Creole is an independent language in that it satisfies the communicative needs of the community. It is used for supraregional communication by the mass media.[34]

The fact that Haitian Creole is not taught in school, coupled with the fact that all books used until recently in schools were in French, account for few school-age Haitians having literacy skills in any language. This language situation perpetuates class distinctions, status conflicts and cultural discontinuity between the home, school and society.

In his book The Silent Billion Speak, Dr. Frank C. Laubach states: "You think it is a pity they cannot read, but the real tragedy is that they have no voice in public affairs. They never vote, they are never represented in any conference; they are like silent victims, like forgotten men, driven like animals, mutely submitting in every age before and since the pyramids were built. It is a human weakness not to become aware of suffering unless we hear a cry. The illiterate majority of the human race does not know how to make its cry reach us, and we never dream how these millions suffer."[36]

EDUCATION

Schooling is regarded as a de facto privilege in Haiti. Nationally only approximately 300,000 out of 1.5 million school-age children ever attend class. Only one in ten can read and write. Although Haiti has had a compulsory education law since the 1870s stating that education is free through the university level, it has not been implemented.[37] In practice, education is still a privilege.

Beginning the School Day in Rural Areas

The average day for many Haitian students in rural areas begins at 5:30 a.m. From 5:30 to 6:30 a.m. many youngsters fetch water for the home. They may also be in charge of starting the fire to boil water for coffee. Breakfast generally consists of bread, coffee, or tapioca (cassava). Others may review lessons and have breakfast. Less fortunate students have no breakfast and may attend school without having eaten for a day or two.[38]

Sex Segregation -- An Accepted Fact

The majority of Haitian schools are segregated by sex -- especially at the elementary level. In the secondary level, schools are becoming somewhat less segregated while at the university level, they are integrated. Once in the United Staes, students often feel uncomfortable with being in "mixed" class -- especially in physical education. Other areas in the Haitian school system differ greatly from the American and should be noted. In Haiti, there is no vaccination requirement, for example. Students and their parents must be made to understand that it is a requirement in the United States.

Enrollment

Education is highly recognized as a major channel of social mobility in Haiti. Although this is the case, few resources are delegated to education as the estimated cost per student annually in public school is about 95 cents (U.S.), representing sixteen percent of the national budget.[40] An unfortunate fact is that only a fraction of those students who begin primary school go on to the secondary level.

All Haitian schools are chartered by the National Office of Education. In 1972 the Bureau of the Centre Haitien D'Investigation des Sciences Sociales in Port-au-Prince conducted a survey of educational facilities in the capital city. Mr. H. DeRonceray, the Minister of Social Services in Haiti, reported the following:

1. 63% of the school age population was in private school.
2. 37% of the school age population was in public school.

These percentages are based on the total school population of 133,193 children in 1972 -- kindergarten through university level.[41]

Adaptation of the French Education Model

On gaining independence in 1804, the former slaves were faced with the challenge of creating a new society that would be recognized and able to survive in the western world. Having been uneducated and divested of any political heritage, they adopted the French education model and social customs of their former masters. Emulating the French, the French value system was esteemed while that of Africa was not. French was designated as the language of instruction in the schools and French teachers were brought from the "mother country" to inculcate the emerging classes of Haitian students into the European value system.

Although schooling was free, the factors of economy, accessibility and linguistic comprehension caused most Haitians not to avail themselves of sufficient education. A dual class system emerged in which an elite minority perpetuated European traditions and illiterate masses maintained the traditions of Africa. In fact, this dichotomy between the imported Western European culture stressed in schools and the native African/ Caribbean culture of everyday life still exists.

Education in Haiti is controlled by a secretary of state for national education and is divided into urban and rural. Urban schools are based on the French model emphasizing liberal arts and humanities. Vocational education and agronomy are more available in rural area schools. Classes reflect nineteenth century models in that literature philosophy, Latin and Greek are more valued as disciplines than the physical and social sciences.[42]

In the French model, higher education is free. In Haiti there is only one university -- the State University of Haiti -- located in Port-au-Prince. It houses the following schools or "faculte": the College of Medicine, the College of Dentistry, the School of Nursing, the School of Pharmacy, the College of Law, the National School of Agriculture, the Grand Seminaire Notre Dame (designed to train native Catholic priests), the Institute of Ethnology, the School of Surveying, the Polytechnic Institute, the Ecole Normal Superieure for teachers in secondary schools, the College of Human Sciences, and the National Institute of Advanced Studies in Management, International Relations, and Public Administration. Law schools are located in the cities of Cap-Haitien, Les Cayes, Jeremie, and Gonaives. Each of these is headed by a dean.[43]

Types of Schools and Educational Levels

What are the levels of education in Haiti, what do they mean and what can teachers expect from those students who have completed them?

In Haiti, the total school cycle is fourteen years, compared to thirteen in the United States. The following basic types of school are prevalent in Haiti: (1) Ecoles Maternelles; (2) Ecoles Elementaires Privees; (3) Ecoles Elementaires Publiques; (4) Ecoles Secondaires and (5) Fermes Ecoles.

(1) Ecoles Maternelles (kindergartens)

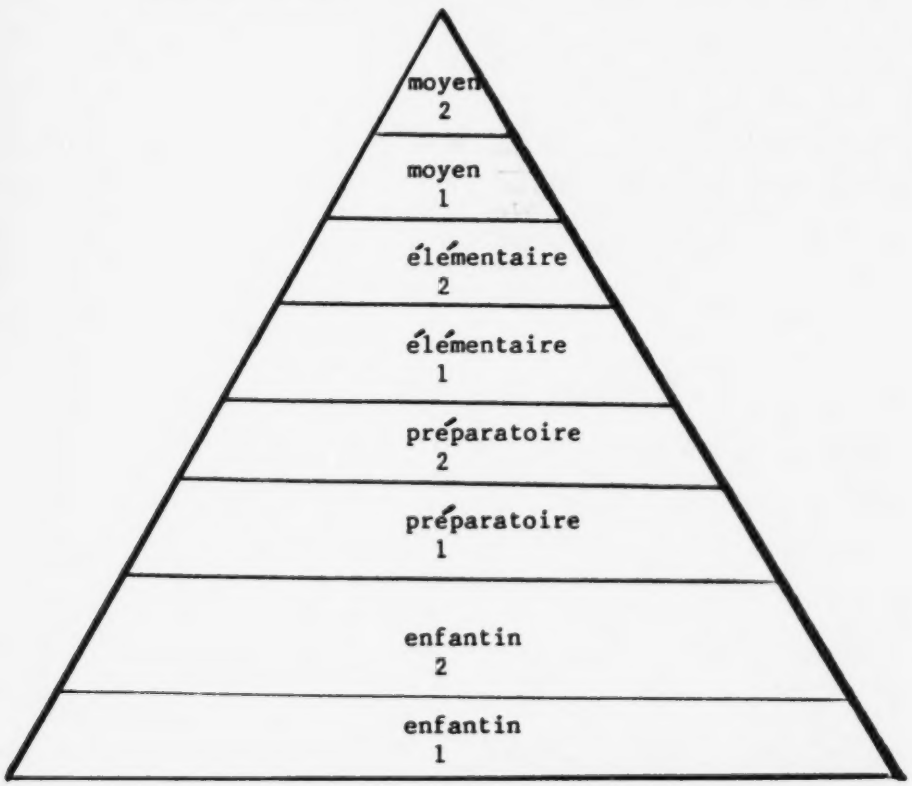
Students who attend these private schools are enrolled at age five for a period of one year; then they qualify to enter the elementary school cycle. The schools prepare the students for acceptance into elementary schools populated by the children of middle and upper class Haitians. In addition to learning the alphabet, numbers, colors and sentence copying, students are exposed to the French language and can recognize simple French sentences.[44]

(2) Ecoles Elémentaires Privées (private elementary schools)

The superior schools of this genre are run by Catholic and Protestant missionaries. It should be noted that anyone could begin a private school regardless of professional qualifications. "Private" does not necessarily connote elite or superior, although the most highly-regarded schools in Haiti are private.

(3) Ecoles Elémentaires Publiques (public elementary schools)

These are the most widespread schools in Haiti and are run by the State. Almost every city or town has one. Sexes are segregated in this type of elementary school. The structure of the elementary school cycle (Cycle Primaire), which consists of seven years, is:[45]



Equivalent U.S. Grades

6

5

4

3

2

(Students begin first grade at age six)

(kindergarten)

It should be noted that youngsters who have attended Ecoles Maternelles prior to their enrollment in the elementary school start at Préparatoire 1,

rather than Enfantin 1, since the Enfantin cycle is the equivalent of their year at the Ecole Maternelle.

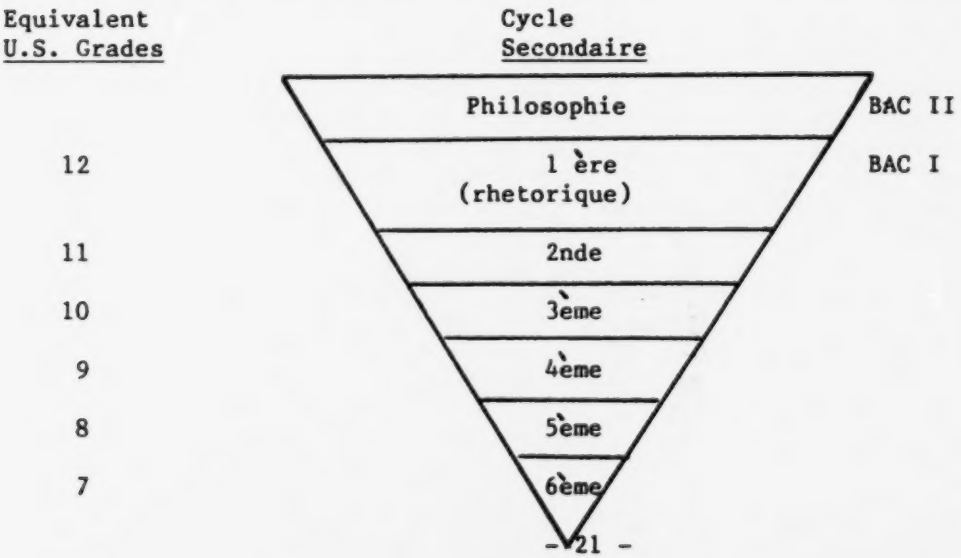
On entering school in the United States, a student having completed Moyen 2 (the equivalent of sixth grade in the United States) and having obtained an elementary school certificate (Certificat d'Etudes Primaires), should have basic skills in French -- but not necessarily fluency in spoken French. The student should have taken the following required subjects: spelling, reading, and composition; Haitian history and geography; social studies; arithmetic and biology.[46]

(4) Ecoles Secondaires (secondary schools)

Secondary education (public and private) is offered in lyceums, private colleges and boarding schools. The secondary school cycle consists of seven years. Towards completion of the elementary school cycle, most students must take official state examinations to qualify for the Lycee, or secondary school.

In the secondary school cycle or Cycle Secondaire, successive grades are also in descending numerical order. The first year is called Sixieme, the second year is called Cinquieme (fifth grade); the third year, Quatrieme; the fourth year is Troisieme (third grde), the fifth year, Seconde (second grade); the sixth year, Premiere or Rhetorique (known popularly as "Rheto") and the final year -- Philosophie (known popularly as "Philo"). As one nears completion of the sixth year he/she is eligible to take the State examination for the Baccalaureat 1ere Partie (BAC I). The first Baccalaureat is the equivalent of a high school education in the United States. It includes courses in French and Haitian literature; mathematics; science -- physics, chemistry, biology, botany; Haitian history; English and Spanish. For students following the classic track, Greek and Latin are included. Teacher education, technical and vocational education are available options at the secondary level.[47]

The secondary school model is as follows:



To receive the second 2eme Partie (BAC II) Baccalaureat or Philo, students attend school for an additional year and study general philosophy. Examinations must be passed in the aforementioned disciplines as well as in general philosophy.

A Haitian student who has received the first Baccalaureat should be sufficiently prepared to enter the freshman level at a college or university in the United States.[49]

For lists of Haitian cities and towns which have academic education programs and those with secondary schools, refer to Appendices C and D.

(5) Fermes Ecoles (Farm Schools)

These schools are prevalent in rural areas where regular schools do not exist. They usually consist of one modest room or an open-air classroom. Elementary level subjects are offered in grades one through five. Students study reading, writing, grammar, mathematics and life skills.

Instruction is sporadic. Many students are unable to attend school regularly because they are engaged in farmwork or babysitting. They ae taught by volunteer teachers. Often, students bring samples of their farm produce to the teacher as a token of their appreciation for an educational opportunity.[50]

School Resources

The physical facilities in the majority of Haitian schools are inadequate. Students must buy their own books, pencils and other supplies. The school offers only a building and instructional services. In primary schools, desks are not individualized as they are in the United States -- Haitian children are seated together at long desks. At the secondary level, seating arrangements may consist of either long benches or individual desks. When Haitian students enter American schools, they often feel isolated when they sit at individual desks and may initially become restless as a result of this unfamiliar seating arrangement. (An additional cause for restlessness may be the unfamiliar democratic philosophy of the teacher and peer group.)

Audiovisual aids are virtually nil. Students generally study geography, for example, without using current maps. Classroom textbooks are scarce -- those who have the money to buy them pass books around to peers to be hand copied. Some Haitians have commented on spending the entire summer season copying books by hand -- page by page.

Few outlets are afforded for experiential learning. Most schools do not have laboratories. Classes take few field trips. Guidance counseling and counselors are unheard of; classroom teachers are expected to perform this task.[51]

Teaching/Learning Styles

In Haiti, as in various other school systems throught the world, the majority of learning is by rote -- especially at the primary level. Students are exposed to an expository style in which all material is memorized and then recited. Success is measured too often by how much a student can remember and not by demonstration of critical skills.[52]

Educators in this country may view the emphasis on rote learning as being very limiting and stifling to creative and independent thinking. Yet, this method is preferred by Haitian teachers, however, whose class sizes range from 45 to 120. Many students also prefer rote learning. They feel that memorization in French provides them with confidence for avoiding possible grammatical errors when having to speak aloud in French. In a country where Francophones enjoy prestige, memorization in French gives the student assurance and confidence in not making grammatical errors by having to respond independently in French. The uniformity of national final exams also favors rote learning.

It should not be misconstrued that this method is only effective as a vehicle for increasing memory retention. Students at the upper secondary level must be able to demonstrate creative and analytical thinking skills while taking the final essay examinations. The one percent or less of students having completed the secondary cycle are able to demonstrate high quality skills that should be on a par with those of students in the United States.[53]

Role of the Teacher

As in the family, discipline is rigidly enforced in school. Teachers are feared as well as respected. Corporal punishment is accepted and teachers are granted the latitude to strike students with a strap or bamboo stick. Students rise when a teacher enters the room or bow respectfully when seeing a teacher on the street. Students often are called by their last name at the secondary level, and communication between students and teachers is formal. It is usually one-way, i.e., from the teacher to the student, and is linked to the student's social class. For example, teachers may show more deference to children of the elite.[54]

In Haitian society, the teacher occupies a higher position than the parents. The teacher's authority tends to be absolute and his/her word is almost always taken over a student's. Talking aloud and using Creole in class is not permissible. Students are used to strong leadership and are unaccustomed to the democratic principles and atmosphere found in public schools in the United States. In fact, Haitian students are at first very disturbed by the fact that the teachers are not respected here. They expect instructors to be forceful and despotic.[55] Therefore, Haitian students entering our schools must learn to adapt to our classroom atmosphere and teacher attitude. If this adaptation does not occur, the student may resort to mimicking Anglophone peers in an exaggerated way for social acceptance.

HAITIAN MUSIC: IMPRESSIONS OF AN AMERICAN PERFORMER

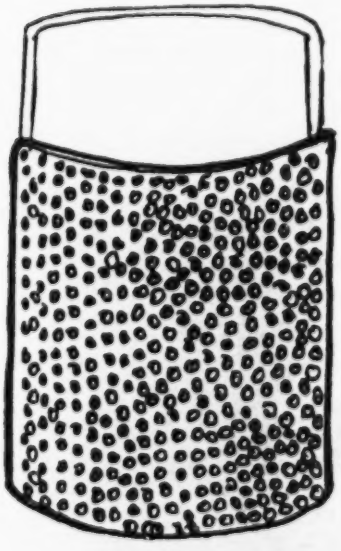
Folk singer Shirley Keller relates the following musical experiences and impressions during two trips to Haiti.

My first trip to Haiti was with storyteller Diane Wolkstein who was returning on her fourth visit to find Haitian folk tales. Many of the stories we heard had songs within them that I would later transcribe into musical notes for the book The Magic Orange Tree and Other Haitian Folk Tales which resulted from her visits. These songs were enthusiastically sung by the audiences of the storytellers. The transcribing of these complex rhythmical songs proved to be a challenge for me as a folk singer and composer of primarily simple folk songs.

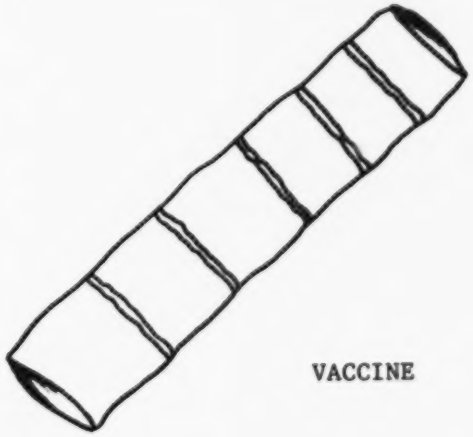
Up until that visit, my only knowledge of Haitian music was some songs learned from the singing of Harry Belafonte, such as Haiti Cheri. Little did I know of the exciting Voodoo music, the work and play songs, the lullabies and other songs that are an everyday part of each Haitian's life. Not only are these songs beautiful and "singable" to our ears, but their sophistication and varied syncopation made me anxious to hear more.

The folk music of Haiti is sung -- as far as I could determine -- in unison and if instruments are used they usually consist of drums, the graj, cha-chas and vaccines. The drums are the same type used in Voodoo ceremonies; the graj is a long, hollow, cylindrical metal tube, closed on each end and pierced with holes (like a kitchen grater) then rubbed with a piece of long, thin metal such as a piece of coat hanger; the cha-cha is a thick dried beanpod about eighteen inches long which rattles; the vaccine is a bamboo tube which produces only one note when one blows into it. Other instruments used are maracas, guitars, banjos and occasionally, an accordian.

Church congregations enjoy singing many hymns during their services. All hymns are sung in French, but the songs were predominantly American gospel songs that I knew. I've heard O Danny Boy sung with religious words, as well as parts of the Messiah and other well-known liturgical choir music sung in French with four and eight part harmony, accompanied by organ, flute and stringed instruments. The quality of the performances were equal to any in the United States.



GRAJ



VACCINE

The Haitian people know, love, write and perform all styles of music due to the introduction of the transistor radio and records. There are many record stores; transistor radios are brought to those regions outside of the main cities that have no electricity. Songs in Spanish from the neighboring Dominican Republic and a predominance of French and American songs are adapted into their musical lives.

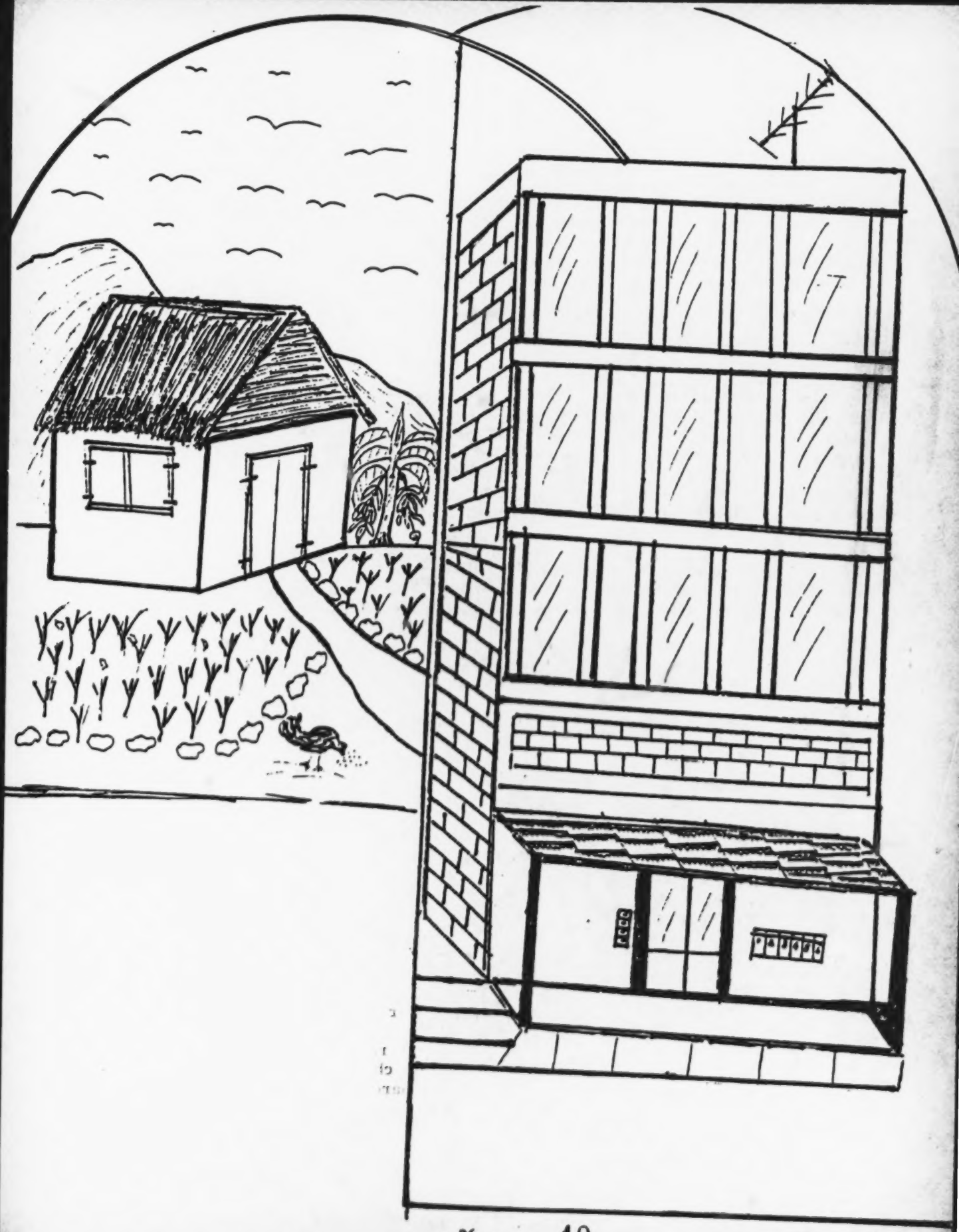
Voodoo and folk melodies, which previously were not accompanied by chordal harmony, are now being played with acoustical as well as electronic instruments using modern chordal structure and producing a new "sound" all their own in concerts and on records.

Social dancing in nightclubs, hotels and discos includes music of the meringue and reggae as well as disco and standard pop songs from France and America.

My second visit to Haiti consisted mainly of performing American folk songs, encouraging my audiences to sing along in repetitive choruses and performing on the guitar, autoharp and Appalachian dulcimer. I also sang some songs in Creole, to the delight of everyone, and they happily joined me with gusto. My performances were held in hospitals, orphanages, churches, schools, nightclubs, political receptions, hotels and at the Haitian-American Institute. Television and radio interviews were also given. In addition, I collected some folk songs.

Because of my radio program, "The Folk People,"* I taped interviews with musicians and recorded various types of music to enlighten my local listening audience to the fine caliber of music being enjoyed and played in Haiti.

* Saturdays at 1:00 p.m. on WFDU-FM (89.1 mh)



II. THE WORLD OF THE HAITIAN STUDENT IN THE UNITED STATES

Marked contrasts exist between island living in the Caribbean and life in New Jersey. This section concentrates on the Haitian student's experiences after emigrating to this country. School enrollment and differences encountered in language and learning styles are included as are classroom considerations, suggestions and activities for meeting the needs of Haitian students.

EMIGRATION

The United States has recently been receiving a sizable new wave of immigrants that come under a variety of conditions -- some less ideal than others. Unlike other groups fortunate to enter this country by plane, with sponsors, and with the prospect of jobs and housing, the plight of the Haitian is less privileged. As is the case with Indochinese and Cuban refugees, Haitians have been known to pay exorbitant fees to board unseaworthy vessels, carrying little more with them than the hope of arriving at the American shore.

It is possible for a Haitian to obtain a visa to leave the country but the process is usually not an expedient one. Many Haitians have therefore chosen to leave the island more readily by boat, although this mode of departure is not free from drawbacks. Leaving the island has cost the emigrant as much as $4,000 (U.S.). Considering that the yearly income of rural residents is approximately $150 (U.S.), this amount represents all of an individual's potential wages and personal possessions.

Most Haitians receive financial assistance from relatives living in the United States and can more easily afford the passage fare. Those who do not, resort to other methods such as joining together to build a boat of their own. The process of emigration to the United States has been arduous, usually consisting of the following stages:

1. Most Haitians tell only the immediate family of their plans to emigrate. Schools are usually not notified and records from them are not obtained.

2. The individual will ask the family for the boat fare.

3. If the family cannot help, the next step is to borrow from a money lender. In return, a guarantee is signed pledging the house, land, or animals as collateral. If the loan is not repaid, those family members left behind could lose all their belongings.

The staggering cost of leaving Haiti has resulted in many individuals traveling alone, or parents leaving one or more children behind. It cannot be disputed that the process is traumatic for both parents and children.[56]

PROBLEMS FACED BY NEW ARRIVALS

On entering the United States, most Haitians are economically forced to live in low-income neighborhoods. Most communities in the United States represent a foreign environment to them. Decided cultural differences exist between Americans and Haitians. Haitians are unfamiliar with American customs since their customs are the product of French, Latin and Black African cultures. Once here, Haitians must learn new social values and ways of living.

Sociolinguistic factors are also a major consideration. Haitians must learn a new language. Concomitantly, because they often live in low-income neighborhoods, Haitians tend to learn nonstandard forms of American English.

The area of religion may also prove disparate. Many Haitians, albeit Christians, still believe in Voodoo and may not relate fully to the religious practices of their neighbors.[57]

ENROLLING IN SCHOOL

Registering a student who comes to New Jersey schools from Haiti without school records can be an understandably confusing process. The following information should be noted:

1. Schools are not performance-ranked in Haiti.

2. The more elite Haitian schools may send student transcripts. Public schools may not.

3. Some transcripts may not be official.

4. It would be helpful for school districts in the United States to develop guidelines for grade placement for Haitian students.[58]

Ms. Efthemia N. Christie, bilingual/ESL coordinator for the East Orange Public Schools, shares the following information and procedures which she and her staff have developed for their district.

One of the outstanding omissions in registering a Haitian student into the American public school system is that of school records which are largely nonexistent, unavailable, or left behind and cannot be requested from Haiti for one reason or another -- mostly political. If one is fortunate to have such records, the translation of information into English and the transformation to the American grade system need to be done by someone well-informed with both. Where to place a student according to age is not difficult until the teacher realizes that the ten year old child, for example, may have had approximately three years of formal education. The confusion of enrolling a student is intensified when the school also realizes that the child speaks Haitian Creole, not French, and knowledge of the latter language is scant. The entire school evaluation system built on reading and math levels, I.Q. scores, and psychological and aptitude testing becomes an impossibility for the Haitian student at this point in time. The question arises, then, as to what, if anything, can be used for grade placement.

The following process has proved helpful in analyzing the educational experiences of the Haitian Creole-speaking students. The first step would be to conduct an interview of the student by a qualified professional or paraprofessional in both French and Creole with a script prepared in advance. (See Appendices E, F and G for sample scripts.) The second step would be the administration of a good math test comprising two or three grade levels with directions translated orally into Creole. A simple French reader could serve to give some introspect as to the extent of reading knowledge in that language. If the student's native language is Haitian Creole with little or no experience in French, it is unrealistic to provide instruction in French. The sensible approach is to intensify English language learning with content area teaching in the student's native language. The English as a Second Language (ESL) teacher may also wish to interview the student in English, making it simple and brief if there is no evidence of prior English language experience. A total student inventory of educational experience and approximate grade placement then becomes evident. The more sophisticated instruments

such as commercially-developed language dominance instruments and grade placement tests in French can be used, but are not imperative at this stage.

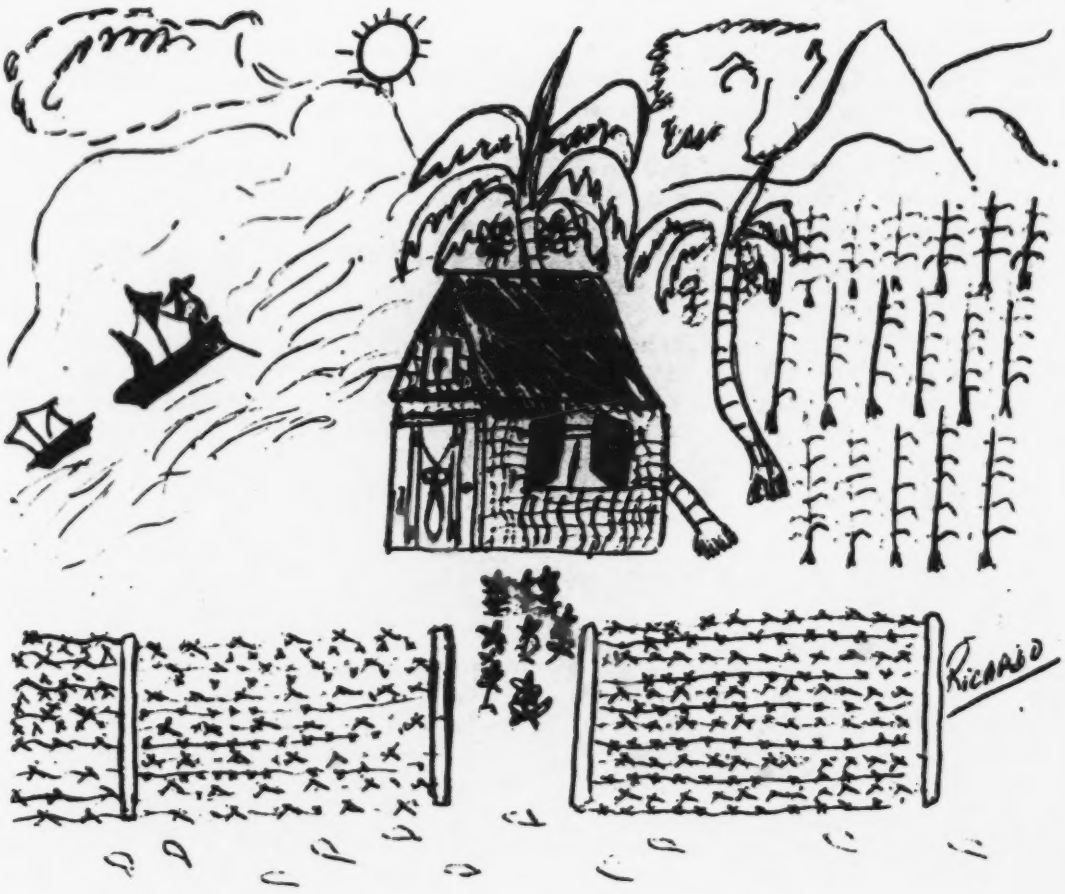
More often than not, the examiner will find a student reticent to discuss home and family matters and very shy during the entire procedure. It is extremely important to know that the student is experiencing some culture shock in the new school environment. If not satisfied with the results of the first attempts at grade placement, the school should place the child according to age and then repeat the entire procedure previously outlined within two to three weeks. Initial success will depend on how the evaluator prepares the student in making him/her feel at ease before and during the evaluations, and how the student perceives the evaluator (as authority, friend, teacher, etc.).

Once grade placement is determined, it is important that flexibility be allowed for serving the student at the various content area grade levels. There is no reason why a ten year old student should be placed in grade one or two merely on the basis of lack of English language experience. By the same token, the second grade classroom may be the best English reading level for the student while the fifth grade class could best serve him/her in the area of mathematics. This allows the child to maintain his/her self-concept as an educationally-growing being within the foreign language environment. There is an understanding that advancement will occur as skills are developed.

Bilingual/ESL programs have the luxury of being able to nurture the student within program boundaries; i.e., content area taught in the child's language with ESL services and then immersion with the general school population for all other subjects (physical education, art, music). The Haitian student experiences optimum growth in the bilingual environment and limited or no English language experience becomes less pronounced. One cannot overemphasize the importance of the teacher's role which is critical in helping the student to overcome his/her emotional and psychological fears during this important period of adjustment."

ACCESS TO HIGHER EDUCATION

The United States has joined in an agreement with UNESCO: that all minors have a basic right to education regardless of citizenship status. When a Haitian reaches age eighteen, he/she is considered an adult. If the individual has no legal status or is awaiting a court decision from the Immigration and Naturalization Service (INS) to determine status, that individual cannot be admitted to a college or university in this country. A legal document from INS is required for matriculation in higher education. Many Haitian youths are therefore excluded from advanced educational opportunities.[60]



TEACHER OBSERVATIONS OF HAITIAN STUDENTS IN THE PUBLIC SCHOOLS: CONFLICTS AND ADJUSTMENTS

The Haitian children's first reaction to school in the United States will probably be that of awe and paralyzing fear -- only part of which is due to their inability to understand and speak English. Although class sizes in Haitian schools are enormous (45 to 120 students), the schools may be nothing more than several small rooms. Indoor plumbing is unknown in most Haitian schools, as are separate desks and textbooks for each student. Art, physical education, shop, music and home economics are totally absent from the Haitian curriculum, as are audiovisuals, games and other hands-on activities which are normally used as teaching aids in American schools.

Some of the Haitian children who come to our schools seem to adjust quickly by virtue of their docility and quietness, having been trained by their characteristically strict parents to be seen but not heard. Other children are living with adults other than their parents, or with parents who work at night. These parents and guardians have a harder time keeping track of their children's behavior and progress in school; as a result, their children may become serious discipline problems. In Haiti, such children would be subjected to what we would consider shocking forms of humiliation and corporal punishment. Because this kind of treatment is not found in schools here, a wayward Haitian child could assume that the teachers are not serious or worth respecting. Parents should be notified immediately if there is a discipline problem at school. It should be noted that being absent from school is not easily understood by either the children or parents as a serious affair.

The following two teacher observations concern newly-arrived Haitian children who were enrolled in New Jersey schools shortly after entering this country. Both children had several things in common. They had been separated from their parents since infancy. The parents came to the U.S. to make a secure home, and then sent for their children. Both children had been reared in rural areas of Haiti.

Teacher Observation #1: Nobody's Child

"Mireille, age thirteen, was the first student I noticed upon entering school as a new ESL teacher. She was a tall girl with a heavy armload of books and wore an odd assortment of summer clothing. She wandered in the corridors while classes were being conducted. As the year progressed, I learned what a source of heartbreak Mireille was for all of her teachers. The following offer several perspectives."

The Guidance Counselor: "Mireille is a very bright and outgoing girl, who picks up English with ease in a short period of time. We noticed that she was coming to school in the cold weather without a coat and with sandals on her feet. Her clothes were hardly more than rags and were often unwashed. We couldn't let her come to school like this. When we tried to contact her parents, we found that Mireille had been sent to the United States by her mother to her reputed father, assuming that he would take care of her. The

father had since married and had four children. After several months, the father's wife no longer wanted Mireille, so she was sent to live with cousins, for whom she cooked in return for room and board. The cousins, who related the above circumstances, said that they were not responsible for Mireille and that the father could be contacted to provide clothes for her. The father eventually bought Mireille a coat and shoes."

The English, History and Music Teachers: "Mireille comes to class late, sometimes leaves in the middle of class, never does her homework and is extremely insubordinate. She has been suspended but it does no good."

Mireille: "My parents aren't here. I lived with my father before, but his wife didn't want me. I'm with my cousins now, but they don't care what I do. I don't care if my teachers call home; my cousin won't do anything, anyway. I hate this place. Everybody calls me Haitian. I hate them. The people here are racists and hypocrites."

"Mireille continues to fight almost daily. She is still insubordinate and truant. She has been promoted to the ninth grade."

Teacher Observation #2: Lost

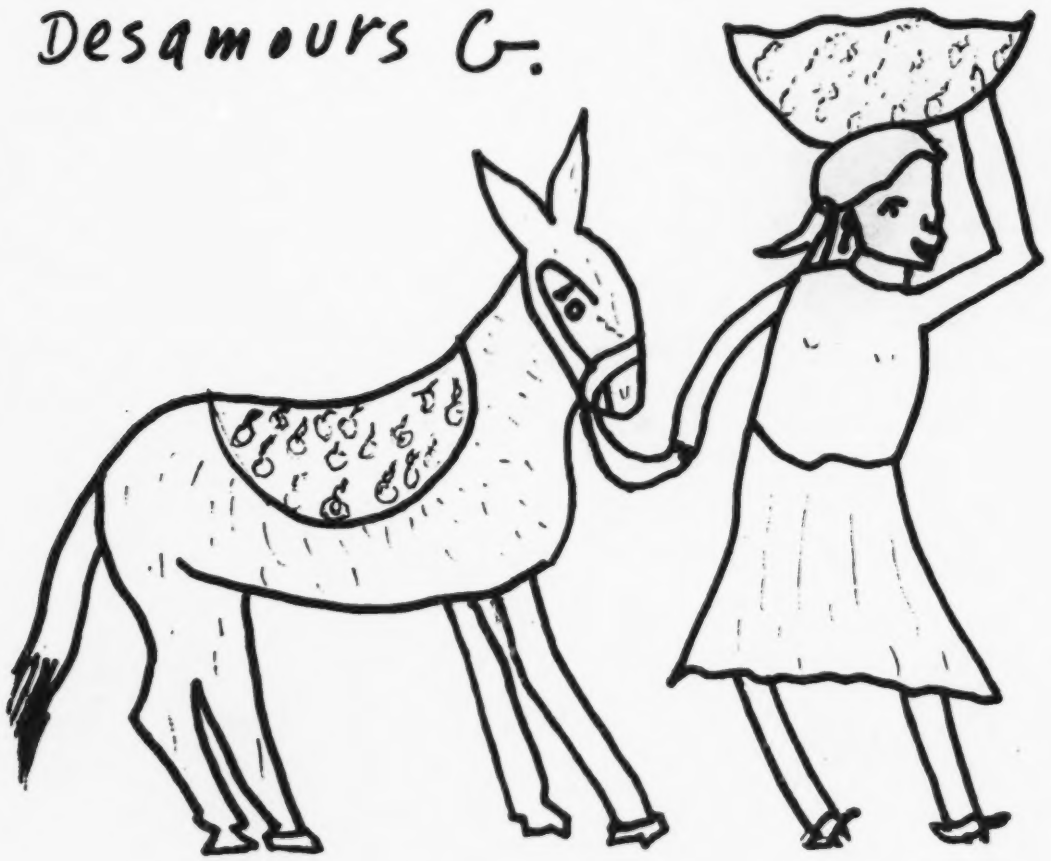
"Among the new students were Marie, eight and Patrick, thirteen whom I helped register on the first day of school. Their father stated that he had been living in the United States for a few years and had just sent for his children, who arrived a week ago. When asked what grades the children had completed, he said Marie had finished the second grade and Patrick the seventh. Patrick seemed very small for a prospective eighth-grader, only an inch or two taller than his sister. When questioned about Patrick's age, the father said that he was sick and quite often did not go to school. The birth certificates verified the children's ages and indicated that the parents had been farmers in a poor and remote area of Haiti.

Marie was taken to her third grade class. Patrick was then assigned to the middle school as a sixth-grader. I took him on a tour of the school, explained the system for changing classes, and told him that he would get lunch with his classmates in a special room set up for that purpose. He was introduced to a Haitian child who was told to take him to his next class. I then went about my other duties, feeling that Patrick would meet his other Haitian classmates who would continue to help him. (It did not work out that way.)

Two days later, Patrick's math teacher approached me, saying that the boy had been found wandering lost in the corridors, and had shown up in her room at odd hours of the morning and afternoon. In addition, he was "nonverbal," even unable to answer when asked what his name was. Later that day, I found Patrick lost in the hall and almost in tears. When I asked if his Haitian classmates had been helping him, he said that they did not want to speak Haitian Creole, only English. Through our ensuing discussion, I learned that he could not read his schedule and did not associate the numbers on classroom doors with where he was supposed to be. When he saw a familiar teacher, he

would simply go into the classroom regardless of the hour. I spent the remainder of the morning taking Patrick to his teachers to explain the situation.

Two weeks after school had begun, Patrick adjusted to the routine of changing classes. He is still awestruck by the size of the school and by his teachers, and it will take a while longer for him to develop an appetite for the school lunches. He will need intensive tutoring to learn English and catch up on content area. Patrick's dignity and sweetness in the face of his enormous adjustments have won him a following of careful and attentive teachers, who try in their free moments to help him."



PARENTS AS TUTORS

Parents play a key role in the scholastic success of their children. Ideally, parents should take an active role in the school and in the home regardless of language difference. The following are basic suggestions to help newly-arrived Haitian parents: (1) provide an atmosphere and attitude in the home which will be conducive to optimal learning on the part of their children and (2) develop an on-going relationship with their children's teachers.

Ways in which parents can provide a stimulating and appropriate learning environment in the home:

1. Provide:
   a. books, magazines and records
   b. a quiet place to study
   c. a desk
   d. adequate lighting
2. Communicate -- speak to your child.
3. Be enthusiatic and receptive to the ideas and problems of your child.
4. Welcome your older children to take part in important family conversations -- especially in those discussions which refer to younger siblings. The older children may also serve as tutors to their younger brothers and sisters.
5. Participate in your local government functions and in community activities. Bear in mind that you will serve as a model of good citizenship for your children in the future.

The School as a Resource

1. Speak to your child's teachers. Ask them for a conference concerning your child's academic work.
2. Be familiar with your youngster's curriculum. Ascertain if it reflects the ethnic heritage of your community.
3. Utilize the facilities of the school.
4. Help your child select a future career.

(See Appendices H and I for French and Haitian Creole translations.)

UNDERSTANDING THE HAITIAN CREOLE LANGUAGE

When a French teacher is assigned a Haitian student, the teacher is aware that the student may not speak or understand standard French. It is also noted that on learning English, the common errors manifested by the standard French speakers are not usually manifested by the Haitians. The following brief comparative overview of Haitian Creole and French offers information and several examples of why those differences exist.

The Origin of Haitian Creole

Haitian Creole, having begun in a contact situation between masters and slaves in the seventeenth and eighteenth centuries, is now the native language of almost all the inhabitants of the Haitian Republic. Dialectal differences of Creole languages have arisen in several different countries including: the United States (state of Louisiana), Martinique, Guadeloupe, Dominica, St. Vincent, French Guyana, St. Lucia, Reunion and the Seychelles Islands, as well as Haiti. They borrowed heavily from the morphology and syntax of the Western African languages. However, the resulting languages are so similar in all these countries that it is said that an individual coming from any of them understands and can be understood in all the others. This suggests that the formation of Creole followed certain specific principles. It is a singularly significant phenomenon when one considers that in the seventeenth and eighteenth centuries in Haiti French colonists acquired Africans from different tribes. (This was purposely done as a security measure in that a disparity of language and background would not foster communication and ultimately would prevent the slaves from uniting and possibly revolting.)

According to Professor Yves Desjean of Bank Street College, most of the Creole vocabulary used today consists of the original words the French colonists brought from France in the seventeenth and eighteenth centuries. Many words of the lexicon belonged to either the French dialects or to old French. Thousands of others are still used in modern French. The fascinating result is that a Haitian living in the remotest area of the island has internalized a lexicon laced with contemporary words used in Paris, France and others that have long been forgotten by the French.[61]

The standard form of Haitian Creole is basically the one spoken in Port-au-Prince. A brief overview of the language should prove of value not only for general linguistic interest but for teachers of French or other languages who serve Haitian students.

Haitian Creole is <u>not</u> a debased form of French. Its vocabulary resulted from a rich blend of old French -- especially the dialects of sixteenth and seventeenth century Normandy and Picardy, with substantial numbers of African, Spanish and English words.

The following overview and section on contrastive analysis between Haitian Creole and French will illustrate a few salient distinctions:

1. The spelling of Creole is infinitely easier than that of French.

2. Grammatical rules are entirely different from those of French.

3. The phonemic structure of Creole is somewhat similar to French.

4. The inflectional system is greatly reduced as compared with that of standard French and is similar in many respects to that of West African languages in the use of prefixation and derivation.

5. In morphology, Haitian Creole is to be classified with the Romance languages in that eight of the typical Indo-European parts of speech (noun, adjective, pronoun, verb, adverb, preposition, conjunction and interjection or minor-clause form) must be distinguished on the basis of morphological and syntactical criteria. As in the Romance languages, verb-forms fall into "conjugations."[62]

Haitian Creole Alphabet

Kouman pou li lang Kreyòl?

This is the Haitian Creole alphabet:[63]

a, an an, b, ch, d, e, e, en, f, g, h, i, j, k, l, m, n, o, o, on, ou, p, r, s, t, u, v, w, y, z.

Teacher Tips:

1. Each letter or group of letters has one phonetic value.

   * ch is always pronounced as in the French word chat.

   * g is always pronounced as in the French word gant.

   * m never has the value of n. The French word jambon is written janbon in Haitian Creole.

   * s never stands for z. The French word église is written legliz in Haitian Creole.

   * t never stands for s. The French word attention is written atansyon in Haitian Creole.

2. All written letters are pronounced.

   * There are no silent letters at the end of a word: tab, poch, tet, rad, pat, pous, vaz, etsetera.

3. Each sound is always written the same way.

	French	English
* a like in papa	papa	father
* e like in te	the´	tea
* è like in rès	reste	remaining
* o like in mato	marteau	hammer
* ò like in mò	mort	dead
* ou like in poul	poule	chicken
* wi like in wi	oui	yes
* we like in jwe	jouer	to play
* wè like in jwèt	jouet	game
* wen like in pwen	point	point
* wan like in kwann	couenne	rind
* won like in won	rond, cercle	circle
* ay like in pay	paille	straw
* ey like in peye	payer	to pay
* èy like in fèy	feuille	leaf
* oy like in woy	vulgaire	vulgar
* òy like in kichòy	quelque chose	something
* an like in dan	dent	tooth
* en like in pen	pain	bread
* on like in pon	pont	bridge
* ann like in vann	vendre	to sell
* enn like in venn	veine	vein
* onn like in ponn	pondre	to lay an egg
* án like in ván	vanne	sluice gate

Contrasts Among Haitian Creole, French and English

The following is a brief analysis of the specific contrasts found among Haitian Creole, standard French and English.

The phonetics of Haitian Creole differ from those of standard French presenting the features of nasalized [ɛ̃] corresponding to standard French [œ̃]; of [ɔ̃] corresponding to standard French [ɑ̃]; and of assibilation of the dental consonants [t] and [d] before a high front vowel; normally [i] to [t^s] and [d^z] respectively. The inflectional system is greatly reduced as compared with that of standard French, and is in many respects similar to that of the West African languages (e.g. in use of prefixation, in verb inflection and in derivation).

Pronunciation

Phonetic Differences

Creole	French	English
[ʁ]	[ʁ] uvular	[r]
[a]	[a]	[æ] (bat)
[d^z]	[d] (inter-dental)	[d] (apical)
[t^h]	[t] (inter-dental)	[t] (alveolar)
[d] (inter-dental)	[d] (inter-dental)	[d](apical alveolar)

Many Haitians on speaking English, substitute a [w] in place of [r] when an [r] is in the initial position of a word.

Examples: "Robert" may be pronounced "Wobè."
The word "run" may be pronounced "won".

The "th" voiced and unvoiced sounds do not exist in Haitian Creole. For instance, /th/ of the English definite article "the" will be pronounced as "d" by Haitians.

Final Consonants:

In English, final post-vocalic /r/ will generally not be pronounced by Haitians.

Examples: "Take care" will be pronounced "tekkè" or "tekè."
"Dollar" will be pronounced "dola."

Definite Articles

A. Singular

Haitian Creole	English
an	the
a	the
nan	the
la	the

In Haitian Creole, the definite article is placed after the noun and the choice of the correct form of the article for each noun is based on the last sound of the noun.

Examples: kreyon an — the pencil
pen an — the bread
flè a — the flower

1. The Definite Article "Nan"

It is used after a noun ending with one of the following sounds: "m," "n," "y," "ng."

Example: janm nan — the leg

2. The Definite Article "La"

It is used after a noun ending with a non-nasal consonant sound.

Example: bab la — the beard

B. Plural

The simple plural is "yo." It may be placed after any word regardless of its ending.

Examples: bra yo — the arms
figi yo — the faces

Indefinite Article

The indefinite article "yon" (pronounced "yo") is placed before nouns or any word used as a noun. It has only one form and like its English equivalent "a" it is invariable. Usually, the indefinite article "yon" accompanies a noun which in French requires the indefinite article in the plural.

Example: Mary bought a pair of scissors.
Mari achtè yon sizo. (Haitian Creole)
Marie a acheté des ciseaux. (French)

Nouns

There are two types of nouns: simple and compound.

A. Simple Nouns: These make up the largest part of Haitian Creole vocabulary.

Examples: moun nan — the person
pitit la — the son, the daughter

B. Compound Nouns: Creole inherited a group of compound nouns from French which have become simple nouns in Haitian Creole.

Examples: Lakansyèl la — the rainbow
pomdetè a — the potato

The Number in Nouns (Singular and Plural)

Creole nouns are invariable. They have the same form whether singular or plural.

Examples: bèk la — the beak
bèk yo — the beaks

The Gender of Nouns

The concept of gender does not have any influence on the syntax in Creole. As in English, nouns are neither masculine nor feminine but are considered neuter.

Possessive Formation

As in all Caribbean Creoles, possession is indicated by leftward juxtaposition of a string of nouns.

Examples: the road to Miami — wout Miami an
the color of the bird — koulè zwazo a

Personal Pronouns

Subject personal pronouns are divided into three groups: the contracted, the uncontracted and the emphatic.

A. Uncontracted and Contracted Subject Personal Pronouns:

Uncontracted	Contracted	English
mwen, m'	m'	I
ou	-	you (singular)
li	l'	he, she, it
nou	n'	we, you (plural)
yo	y'	they

Examples of Uncontracted Subject Personal Pronouns:

M'ap ètidyè ak yo. I am studying with them.
Ki sa k'ap pasè ou? What is happening with you?

"M' is an uncontracted pronoun because it may be used without being preceded or followed by a vowel sound. It is not contracted from "mwen." Haitians pronounce the m' sound by humming it.

Examples: M' pa konnen. I do not know.
M' pa kapab. I cannot.

The pronoun "m" is also found in Ewe (Togo). In Fon (Dahomey), the first person pronoun is "n."

B. Emphatic Subject Personal Pronouns:

These pronouns are used to place emphasis on the subject of a verb or when there is an opposition between two or more subjects. The emphatic pronouns are:

Mwen - menm	I, myself
ou - menm	you, yourself
li - menm	he, she, it, himself, etc.
nou - menm	we, ourselves
nou - menm	you, yourselves
yo - menm	they, themselves

Examples: Se ou - menm. It is you.

Verbs

Passive verb forms are not used in Haitian Creole. In English one may say, "The mouse was eaten by the cat." In Haitian Creole one says, "The cat ate the mouse."

Negation

The adverb of negation is "pa." It goes before verbal particles as well.

Examples: Mwen pa kwè — I do not believe.
M' pa vlè tandè. — I do not want to listen.

Forms of Address

Respect and formality are demonstrated in spoken Creole in direct forms of address. Children show deference to an adult by calling him or her "uncle" or "aunty," even if there is no blood relationship.

Repetition of Words

In Creole, repetition of words is important either for emphasis or other purposes. Often the same words will be used two or three times in a row.

Examples: Gen anpil, anpil étidyan.
There are many, many students.

Other words must be repeated for grammatical purposes.

Examples: ou byen...ou byen	either....or
ni....ni....	neither...nor

Word Order

Differences in Haitian Creole word order may cause some initial interference when the student learns English.

Example: "What time is it?" may be said by a Haitian "What time it is?"

The previous examples [64] offer a sampling of the significant contrasts and differences found among Haitian Creole syntax and phonology with that of standard French and English. Regardless of the syntactical differences between the two languages, in the majority of school districts that do not have Haitian Creole bilingual teachers, teachers of French may find that they have a strong affinity in relating to the Haitian student. So much of the French vocabulary is incorporated in Creole and a great deal of the Haitian's social behavior is patterned after French models.

For geographic and employment reasons, many Haitians come into contact with Spanish-speaking persons. Sharing the island with the Dominican Republic, some Haitians visit and many work in that country so that one finds Haitians who possess communication skills in Spanish. Spanish-speaking teachers may find it possible to relate somewhat easily with Haitian students also. For monolingual English teachers serving Haitian students, the linguistic differences of Creole should not be intimidating. Acquiring proficiency in any second language requires much time and effort on the part of the student. The teachers' patience, insight and tutelage will prove an invaluable asset to the Haitian youngsters in their classrooms.

For a sample of useful phrases in Haitian Creole, see Appendix J.

A COMPARISON OF THE HAITIAN AND AMERICAN MATHEMATICAL SYSTEMS

Numeration is basically the same in the Haitian system as in the American. There are slight variations in mathematical symbols and computational processes in Haiti which should be noted by American teachers.[65]

1. Haitians use the metric system.

   Meters, decimeters, centimeters, and millimeters are used instead of the U.S. Customary (American) system of: inches, feet, yards and miles.

   The same difference applies to the: liter, decaliter, hectoliter and kiloliter in lieu of: pint, quart and gallon.

   Haitians use "livre," not kilo, in place of pounds.

   In measuring fabric, Haitians use "aune" -- which is equal to 1 meter, 19 centimeters -- in place of a yard.

   The Haitian students know the measures; but they may not know the concept of the American system.

2. The graphic symbol of some numbers is different:

Haitian	American
1	1
7	7

3. Decimals are expressed differently:

Haitian	American
0,5	0.5 or .5
0,75	.75
1.000	1,000

4. Mathematical processes differ:

   a. Subtraction:

   At times, Haitians subtract through an adding process:

$$\begin{array}{r} 8 \\ -2 \\ \hline \end{array} \qquad 8\,\big|\,\overline{2} \quad 0\,\big|\,\overline{4} \qquad \text{or}$$

   they subtract through a "take-away" process:

$$2\overline{)8}^{\,4}$$

The process may differ but the product will be the same.

b. Multiplication Proof

The following method is used to proof multiplication problems:

1. Add digits in the MULTIPLICAND. If this sum is more than one digit, repeat process until the sum of the digits is a one digit number.

2. Repeat step one for MULTIPLIER.

3. Multiply the single digits of steps 1 and 2, add the digits of this product. Repeat addition (if necessary) until the sum of the digits is a one digit number.

4. Add digits in the PRODUCT. Repeat (as in step 1) until the sum of the digits is a one digit number.

4. Compare the results of steps 3 and 4. If the results are equal, then the multiplication problem was done correctly.

Example:

	Haitian		American
	275		275
	x0.24		x0.24
	1100		
	550		
	66,000		
Step 1:	275	14	5
Step 2:	24	6	
Step 3:	30	3	
Step 4:	66	12	3

c. Division is presented in reverse of the American system. Eight divided by two will appear as:

Haitian	American
	4
8/2	2 8
0/4	-8
	0

HAITIAN ORTHOGRAPHY

In Haiti, students are taught cursive writing before they are taught printing. The following are examples of some upper case letters:[66]

American	Haitian
C	
E	
F	
G	
H	
I	
J	
K	
T	
X	

CLASSROOM CONSIDERATIONS

The following are provided to offer salient information to the classroom teacher regarding facets of the Haitian student's life experience.[67]

General Considerations

1. A period of orientation into the new social atmosphere would be beneficial.

2. Changing classes is a new experience for Haitians.

3. A period of orientation into American-style pedagogical techniques will be required.

4. Haitians should be instructed to ask and answer questions in class.

5. Students need familiarity with learning materials used in American schools.

6. Haitians must learn school rules.

7. Haitian students need to understand that scolding by American teachers will not result in harsh corporal punishment.

8. Haitian students learn cursive writing before printing. Anglo teachers may think Haitian students cannot print or that they have poor printing skills.

9. There are no libraries in Haitian schools; therefore, students generally do not have alphabetizing or research skills.

10. Decoding skills of Haitians may be good. Their surface skills in English may be good; but their comprehension may be limited.

11. In Haiti the passing grade is 50. Students need to be made aware of the numerical or grading system used in American schools.

Testing:

1. Haitian students need to become familiar with the types of American tests and test-taking techniques.

2. Training in diminishing apprehension of test-taking is required. Student's apprehension is due to the vital role test scores have in Haitian society. They determine whether a student will be retained, promoted, or allowed to continue in the Haitian educational system.

3. When testing students, employ oral tests if possible, as the students may have no literacy skills in any language.

4. Those students who have literacy skills are used to essay tests. They will require training in other types of test format such as multiple choice, true-false and matching.

Nonverbal Cues:

1. Haitians are used to close space. They approach individuals closely while speaking or on being addressed.

2. They employ extensive use of hand gestures.

3. They use very litte direct eye contact.

Names:

1. Many females are given "Marie" as a baptismal name. "Marie" often occurs in conjunction with another name such as Marie Therese, Marie Jennie, etc.

2. Siblings may have different surnames.

Dates:

The order for dates in Haiti is expressed thusly:

day month year

Retention:

Retention is an accepted practice on the island. Haitian parents may be more amenable to retention of their children than other ethnic groups. It should be borne in mind however, that news of the retention would be best stated in a manner that parents would not misconstrue as being caused by lack of cooperation or lack of ambition on the part of the student. Explaining this could save the child from corporal punishment.

Health:

Due to the scarcity of trained physicians in Haiti, Haitians resort extensively to the use of herbal remedies for preventing illness and promoting healing. For example, students may come to school wearing garlic as it is considered a natural cure for worms. Most schools in Haiti lack a school nurse, so Haitian students will need to become familiar with the function of the school nurse.

School Courses in Haiti

Grammar

Students learn grammatical analysis in third grade. The traditional or prescriptive grammatical approach, i.e.: diagramming, parsing of sentences and memorization of rules, is emphasized.

Physical Education

1. There are no mandated physical education programs.

2. Because most sports in Haiti are segregated, female Haitian students should be informed prior to entering class that they will be participating in sports with males.

Social Studies

1. United States history is offered in the upper grades.

2. There are few or no maps or globes in classrooms.

3. Memorization of facts is stressed.

Science

1. There are few, if any laboratories in Haitian schools.

2. Students learn the basic science concepts theoretically.

English

Students continuing beyond the sixth year of schooling may know some English. However, they will need much oral and written practice.

Grade Placement

In Haiti, students are not registered to attend class at their age level. In American schools, teachers should place a student in a class according to his/her chronological level to ascertain how well he/she performs. In the case of illiterate students, an individualized plan of instruction should be developed.

Special Classes

1. In Haiti there is no ability level grouping. Students with difficulties drop out of school.

2. Special education classes for students with special learning needs do not exist.

THE HAITIAN STUDENT AS A CULTURAL RESOURCE

The Haitian student is a valuable resource in our schools for enriching the learning experience of the total school population. Various activities can be conducted to disseminate the Haitian Creole language and culture to students at all levels, while nuturing a sense of self-pride and accomplishment in the Haitian limited English proficient pupil.

The following are suggested activities for use by teachers of mathematics, science, language arts, French and/or Haitian Creole, home economics, physical education, art and music. The activities can be adapted for use at all grade levels and by other subject area teachers.

The Haitian students can serve as a resource for the teacher by peer-teaching and demonstrating some of the activities, providing cultural realia (such as family photographs, stamps, coins, toys, musical instruments, etc.) and by acting as "resident experts" on the Haitian language and culture.

Mathematics

1. Compare the basic four computational operations used in Haiti with those of the United States.

2. Have a Haitian student teach the numbers from one through twenty in Haitian Creole.

3. Teach the metric system.

4. Have students determine the number of kilometers from their homes to New York City or Philadelphia.

5. Using a map of Haiti, determine the number of kilometers between two major cities.

6. Compare the value of U.S. and Haitian currency. Keep a file on the monetary fluctuations of currency values for one month. Discuss why currency fluctuation occurs. (Note: There are five Haitian gourdes to one U.S. dollar. Gourde notes come in denominations of one, five, ten, 25 and 50. Coins are centimes (100 to the gourde) and are minted in denominations of five, ten, twenty and 50).

Science

1. Research the use of popular herbs and spices found in Haiti. Visit an Hispanic "botánica" to see if these herbs are available.

2. Keep a chart on the weather of the United States and Haiti. Compare climate and seasonal differences of the two countries.

3. Discuss the differences between Alternating Current (AC) used in the United States and Direct Current (DC) used in Haiti.

Language Arts

1. Learn simple phrases in Haitian Creole, such as those in Appendix J.

2. Prepare a skit on a Haitian student's first day in school.

3. Arrange for Anglo students to become "pen pals" with students in Haiti who are knowledgeable in English. This can be arranged through the Red Cross, a local church group, etc.

4. Explore periodical literature and news stories that relate to the Haitian student's community. Discuss any exaggerated or incorrect concepts.

5. Plan intergroup discussions to encourage objective thought and analysis.

6. Display books pertaining to Haiti throughout the school year, as well as for special events like "Black History Month."

7. Select a folktale from Haiti and record it on a cassette tape.

8. Have students interview a recent arrival from Haiti. Ask questions about how it feels to leave Haiti and live in a city or town in the United States.

9. Haitians have a keen sense of humor which complements their philosophical nature. Both elements are evident in their proverbs. Use the following proverbs for stimulating class discussion. Determine their figurative meanings and discuss their American equivalents.

Creole Proverbs[68]

Chen gen kat pat men li kouri ou sèl chemen.
A dog has four paws, but he can only go one way.

Piti piti zwazo fè nich li.
Little by little the bird makes its nest.

Se kouto sèl ki konnen sa ki nan kè yanm.
Only the knife knows what is in the heart of the yam.

Kabrit gade je mèt kay avan-l antre.
The goat looks at the eye of the master of the house before entering.

Ou pa kapab kouche sou nat pou wap pale nat mal.
You cannot sleep on a mat and then speak evil of it.

Tout venn touche kè.
Every vein affects the heart.

Prese kò ou prese, twò prese pa fè jou louvri.
You can hurry as much as you like but being in too big a hurry will not make the day dawn.

Dèyè mòn gen mòn.
Beyond the mountains there are more mountains still.

Sak vid pa kanpe.
An empty sack cannot stand up.

Pwason genyen konfyans nan dlo, e se dlo ki kuit li.
The fish trusts the water, and it is in the water that it is cooked.

Tou sa ou pa konnen pi gran pase ou.
All that you do not know is greater than you.

10. Haitians enjoy chatting together. Chatting is called bay odians, which means a group of people telling stories or current events. A storyteller decides if the audience is ready to hear a story, by saying, Cric? The audience demonstrates readiness by saying, Crac! A storyteller cannot begin without hearing the desired Crac! Have a student read the following story, The Magic Orange Tree aloud followed by a class discussion. On subsequent days, have students make up stories and don't forget Cric? Crac! A professional storyteller is called maître conte, or master storyteller. Who is the maître conte in your class?

Illustration by Elsa Henriquez from The Magic Orange Tree and Other Haitian Folk Tales, published by A.A. Knopf ©1978.

THE MAGIC ORANGE TREE

From: The Magic Orange Tree and Other Haitian Folktales[69] collected by Diane Wolkstein, includes stories, music and information on the cultural life of Haiti. This is the first story in the book. (Used with permission.)

About the Story: When a child is born in the countryside, the umbilical cord may be saved and dried and planted in the earth, with a pit from a fruit tree placed on top of the cord. The tree that grows then belongs to the child. And when the tree gives fruit in five or six years, that fruit is considered the property of the child, who can barter or sell it. (Young children in Haiti very quickly become economically active.) Trees in Haiti are thus thought to protect children and are sometimes referred to as the guardian angel of the child. However, if the tree should die or grow in a deformed manner, that would be considered an evil omen for the child who owned the tree.

The song of the orange tree is often sung by the storyteller after the cric?, before the beginning of the story. Each storyteller may offer a slightly different melodic version of the song. Therefore, the storyteller's decision to sing before the story not only teaches the audience the storyteller's specific melody but also warms up the audience, for singing sets the blood flowing and the heart's juices jumping.

The Story: Cric? Crac! There was once a girl whose mother died when she was born. Her father waited for some time to remarry, but when he did, he married a woman who was both mean and cruel. She was so mean there were some days she would not give the girl anything at all to eat. The girl was often hungry.

One day the girl came from school and saw on the table three round ripe oranges. Hmmmm. They smelled good. The girl looked around her. No one was there. She took one orange, peeled it, and ate it. Hmmmm-mmm. It was good. She took a second orange and ate it. She ate the third orange. Oh-oh, she was happy. But soon her stepmother came home.

"Who has taken the oranges I left on the table?" she said. "Whoever has done so had better say their prayers now, for they will not be able to say them later."

The girl was so frightened she ran from the house. She ran through the woods until she came to her own mother's grave. All night she cried and prayed to her mother to help her. Finally she fell asleep.

In the morning the sun woke her, and as she rose to her feet something dropped from her skirt onto the ground. What was it? It was an orange pit. And the moment it entered the earth a green leaf sprouted from it. The girl watched, amazed. She knelt down and sang:

Orange tree,
Grow and grow and grow
Orange tree, orange tree.
Grow and grow and grow,
Orange tree.
Stepmother is not real mother,
Orange tree.

The orange tree grew. It grew to the size of the girl. The girl sang:

Orange tree,
Branch and branch and branch.
Orange tree, orange tree,
Branch and branch and branch,
Orange tree.
Stepmother is not real mother,
Orange tree.

And many twisting, turning, curving branches appeared on the tree. Then the girl sang:

Orange tree,
Flower and flower and flower.
Orange tree, orange tree,
Flower and flower and flower,
Orange tree.
Stepmother is not real mother,
Orange tree.

Beautiful white blossoms covered the tree. After a time they began to fade, and small green buds appeared where the flowers had been. The girl sang:

Orange tree,
Ripen and ripen and ripen.
Orange tree, orange tree,
Ripen and ripen and ripen,
Orange tree.
Stepmother is not real mother.
Orange tree.

The oranges ripened, and the whole tree was filled with golden oranges. The girl was so delighted she danced around and around the tree singing:

Orange tree,
Grow and grow and grow.
Orange tree, orange tree,
Grow and grow and grow,
Orange tree.
Stepmother is not real mother,
Orange tree.

But then when she looked, she saw the orange tree had grown up to the sky, far beyond her reach. What was she to do? Oh she was a clever girl. She sang:

Orange tree,
Lower and lower and lower.
Orange tree, orange tree,
Lower and lower and lower,
Orange tree.
Stepmother is not real mother,
Orange tree.

When the orange tree came down to her height, she filled her arms with oranges and returned home.

The moment the stepmother saw the gold oranges in the girl's arms, she seized them and began to eat them. Soon she had finished them all.

"Tell me, my sweet," she said to the girl, "where have you found such delicious oranges?"

The girl hesitated. She did not want to tell. The stepmother seized the girl's wrist and began to twist it.

"Tell me!" she ordered.

The girl led her stepmother through the woods to the orange tree. You remember the girl was very clever? Well, as soon the girl came to the tree, she sang:

Orange tree,
Grow and grow and grow.
Orange tree, orange tree,
Grow and grow and grow,
Orange tree.
Stepmother is not real mother,
Orange tree.

And the orange tree grew up to the sky. What was the stepmother to do then? She began to plead and beg.

"Please," she said. "You shall be my own dear child. You may always have as much as you want to eat. Tell the tree to come down and you shall pick the oranges for me." So the girl quietly sang:

Orange tree,
Lower and lower and lower.
Orange tree, orange tree,
Lower and lower and lower,
Orange tree.
Stepmother is not real mother,
Orange tree.

The tree began to lower. When it came to the height of the stepmother, she leapt on it and began to climb so quickly you might have thought she was the daughter of an ape. And as she climbed from branch to branch she ate every orange. The girl saw that there would soon be no oranges left. What would happen to her then? The girl sang:

Orange tree,
Grow and grow and grow.
Orange tree, orange tree,
Orange tree.
Stepmother is not real mother,
Orange tree.

The orange tree grew and grew and grew and grew. "Help!" cried the stepmother as she rose into the sky. "H-E-e-lp..."

The girl cried: Break! Orange tree, Break!

The orange tree broke into a thousand pieces...and the stepmother as well. Then the girl searched among the branches until she found...a tiny orange pit. The carefully planted it in the earth. Softly she sang:

Orange tree,
Grow and grow and grow.
Orange tree, orange tree,
Grow and grow and grow,
Orange tree.
Stepmother is not real mother,
Orange tree.

The orange tree grew to the height of the girl. She picked some oranges and took them to market to sell. They were so sweet the people brought all her oranges.

Every Saturday she is at the marketplace selling her oranges. Last Saturday, I went to see her and asked her if she would give me a free orange. "What?" she cried. "After all I've been through!" And she gave me such a kick in the pants that that's how I got here today, to tell you the story --"The Magic Orange Tree."

French/Haitian Creole

Have students read Haitian poetry, such as the two poems, "Citadelle" and "Tap-Tap." Written in French by the Haitian educator Odette Roy Fombrun, they are based on a famous Haitian landmark, the Citadelle and on the colorful tap-tap buses. Each poem is accompanied by a questionnaire for use by the teacher and student. The poems could be used in French foreign language classes to introduce Haitian themes, or in Haitian Creole bilingual classes to be translated and discussed in Haitian Creole and/or English. English translations could also, of course, be used to incorporate Haitian culture in monolingual English classes. Ms. Fombrun suggests that students memorize the verses by repeating the ending of each verse first, thusly:

Citadelle[70]

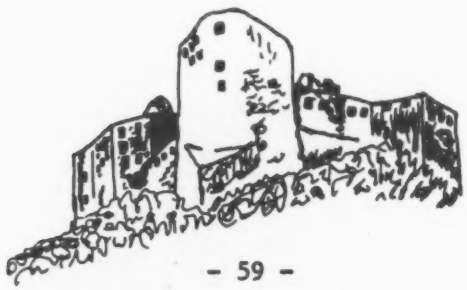
t'ont chantee - t'ont chantee - t'ont chantee...
d' artistes t'ont chantee
d'artistes t'ont chantee...
tant d' artistes t'ont chantee

CITADELLE

Tant d'artistes t'ont chantée,
qu'il me reste peu à dire
de toi, fière Citadelle,
grande forteresse dressée
sur des sommets altiers!

A nos enfants pourtant,
je dirai simplement
que si le roi Christophe
t'a bâtie tout là-haut,
sur de si hautes cîmes,
c'était pour mieux défendre
la liberté conquise.

Pour te bâtir, ô Citadelle!
il a sacrifié bien des vies.
Mais, s'il ne t'avait pas dressée
sur ces sommets altiers,
on aurait attenté
à cette liberté.



Remarques Et Questions

1. Une cîme est un sommet. Où est construite la citadelle? (au sommet du Bonnet à l'Evêque). -- Qu'est-ce qu'une citadelle? Quelle est la difference entre un fort et une citadelle? (Tous deux sont des fortifications. Cependant, dans citadelle il y a cité ou ville. La citadelle est un point avancé dans la ville. Elle a pour but de défendre la ville. On peut donc dire que la citadelle est un nom donné à une grande forteresse qui avait pour but de défendre la ville du Cap.

2. Savez-vous dans quelles circonstances, le roi Christophe a construit la Citadelle? (On raconte qu'il faisait exécuter sans pitié ceux qui ne pouvaient réaliser ce qu'il désirait. Ce que dix ne pouvaient faire, il l'obtenait de huit après avoir fait exécuter deux d'entre eux. C'est pour cette raison que dans le poème l'auteur dit: "Il a sacrifié bien des vies...")

3. Qu'est-ce qui serait arrivé s'il n'avait pas construit cette Citadelle? -- Contre qui Christophe avait-il eu à combattre?

4. Que signifie altier? Est-ce fier? hautain?

"TAP-TAP"[71]

(Petites camionnettes de transport en commun)

Quelles sont donc ravissantes
ces petites camionnettes
qui relient les faubourgs
a notre capitale!
On pourrait les appeler:
"Messages d'artistes doués
qui ne peuvent exposer"
"Peintures fort colorées
de pages de la Sainte Bible."
On voit représentés,
un beau ciel ou l'enfer,
des anges ou Lucifer.

Même leurs noms évoquent
la foi en un seul Dieu.
Elles s'appellent: "Dieu est juste"
"Dieu donne," "Merci Bon Dieu."
Quelquefois, elles ont noms:
"Patience!", "Aime ton prochain"
à moins que'elles nous annoncent
ce qu'elles ont pu coûter
a leurs propriétaires.
On les appelle alors:
"A la sueur de mont front."

Remarques Et Questions

1. Trouvez des synonymes de "ravissantes."

2. Quelle est la capitale d'Haïti?

3. Savez-vous à quel point ces camionnettes sont utiles? C'est grâce à elles que toutes les populations qui habitent hors de la ville, dans les faubourgs, peuvent se rendre à la capitale. Pour cette raison on dit qu'elles relient les faubourgs à la capitale. Elles sont le lien entre la capitale et les faubourgs.

4. Connaissez-vous le nom de quelques faubourgs de Port-au-Prince? (Ex.: Carrefour.) Trouvez un nom de la même famille que message. On envoie un messager porter un message. Que signifie le mot message? Les petites camionnettes sont décorées de tableaux peints à même la carrosserie par des artistes, d'assez bons artistes puisque l'auteur dit qu'ils sont doués. (Etre doue signifie donc: avoir des dons.)

5. Quelles sont les scènes qui sont souvent peintes sur ces camionnettes?

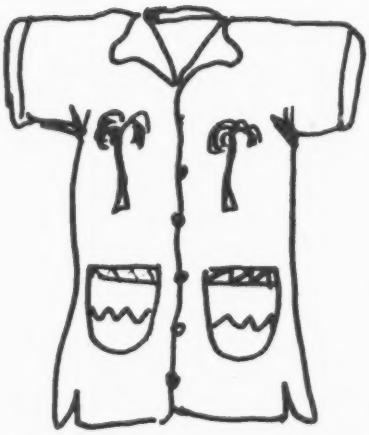
6. Evoquer c'est rappeler au souvenir; on évoque un souvenir, une histoire du passé. Trouvez d'autres mots de la famille de évoquer.

7. Comment vous représentez-vous ces camionnettes? -- attrayantes.

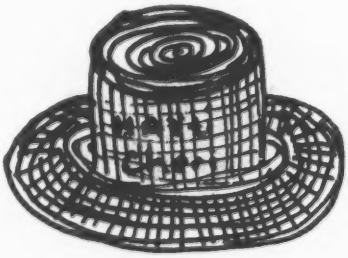
Home Economics (Sewing)

1. Design and display Haitian-style jewelry and headdresses.

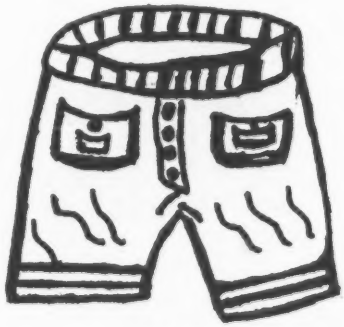
2. Design and sew Haitian costumes. Give a demonstration of how costumes are worn.



CHEMIZ



CHAPO



PANTALON

Home Economics (Cooking)

1. Teach differences in the system of measurement between the metric and the U.S. Customary (American) systems.

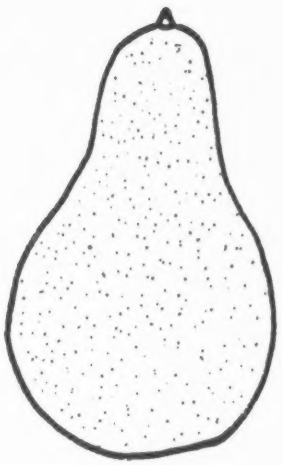
2. Explain and demonstrate the differences in cooking utensils.

3. Discuss the differences in cooking styles.

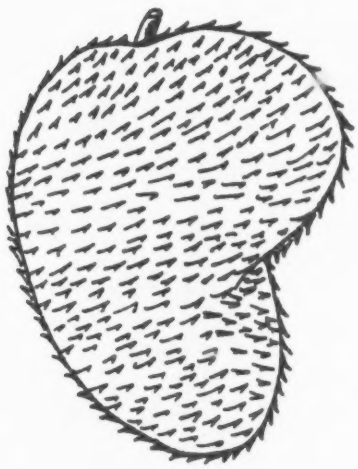
4. List tropical fruits and vegetables that are abundant in Haiti. Compare with fruits and vegetables from other Caribbean islands, such as Puerto Rico and Cuba.

5. Plan projects at holiday times and focus on popular recipes.

6. A variety of fresh, tropical fruits, vegetables and fish are found in the Caribbean which Haitians combine in a variety of tempting and often, spicy dishes. While French restaurants and cuisine are available for those with discriminating Western palates and pocketbooks, the majority of Haitians prefer and prepare food in their unique Creole style. In Haiti at night, individuals who like to cook set up small charcoal braziers on the sidewalk. A form of communal cookout takes place in which passers-by can sample a variety of appetizers. Have students plan a menu to include dishes such as those on the next page.



ZABOKA (Avocado)



KOWOSÒL (Soursop)

MANGO (Mango)

KREYOL	ENGLISH
Soup joumou	Pumpkin soup
Kasav ak manba	Homemade peanut butter, prepared with or without spices and hot peppers, often eaten with cassava bread
Griyo ak bannan	Deep fried pork and fried plantain
Poul ak nwa	Cashew chicken (a northern specialty)
Pwason fri	Fried fish often sold with fried plantain and fried sweet potatoes
Krab ak legim, sou diri blan	Stewed crab with vegetables, over white rice
Diri ak pwa	Rice and beans
Mayi ak pwa ak kokoye	Corn meal and beans cooked with coconut milk
Kabrit boukannen ak bon piman	Barbecued goat with hot pepper
Vyann oubyen pwason sale	Salted dried meat or fish that needs no refrigeration
Tablèt nwa oubyen pistach	Cashew candy or peanut brittle
Krèm kokoyè	Coconut ice cream
Fresko	Crushed ice with fruit syrup

7. Preparing and sampling food is an enjoyable experience. For classes with or without Haitian students, a teacher might like the class to sample Haitian-style cooking. The following two recipes are easy to prepare and contain ingredients that are easily obtainable here:

Bananes Frites (Fried Plantains -- green or ripe)

serves 4-6

Ingredients:

2 - 3 medium sized plantains

3 tbsp. cooking oil

salt to taste - for green plantains

1 tbsp. sugar - for ripe plantains

Method:

Peel the plantains. Cut them in 1½ inch slices. Fry the slices in hot oil until they are golden in color. Remove the slices and place them on paper towels. Cool them for five minutes. With a hamburger press (or two saucers) flatten each slice to ½ inch thickness. Reheat the oil and refry the slices until they are thoroughly heated and golden in color. Add salt to green plantains. Sprinkle sugar on ripe plantains.

Pain Patate (Sweet Potato Bread)

Haitians call this dish "pain" or bread; but it has the consistency of pudding.

Ingredients:

6 medium red-skinned potatoes

2 cups evaporated milk

1 medium fresh coconut

sugar to taste

1 tsp. salt

2 tbsp. butter or margarine

sweet spices to taste: vanilla, nutmeg, cinnamon

Method:

Wash, peel and grate the potatoes. Grate the coconut and place it in cheesecloth. Squeeze the "milk" or juice from it. Combine the potatoes and coconut milk in a large mixing bowl. Add the evaporated milk, sugar, salt and butter and mix well. Flavor the mixture with a soupçon (a pinch) of each of the sweet spices. Taste for desired sweetness.

Pour the mixture into a saucepan and cook it over medium heat until it thickens slightly and the color darkens -- about 30-45 minutes.

Transfer the mixture to a greased baking dish. Dot with butter.

Bake in a preheated over at 350°F until a golden-brown crust is formed on top. Remove the pain from the oven and cool. Refrigerate before serving.

Manje byen!

Physical Education

1. Introduce sports that are popular in Haiti, such as soccer.

2. Play games that are popular in Haiti. Examples: cards, dominoes.

3. Have Haitian students choreograph and teach a popular Haitian dance to their American peers. Examples: meringue, congo, payette, rara. The Haitian student should explain the origin of the dance, the significance and when it is performed.

Art

1. Bring in and discuss objects of Haitian art.

2. Make mosaic pictures using dried banana leaves.

3. Draw different varieties of palm leaves indigenous to Haiti.

4. Weave baskets or bowls from palm leaves.

5. Construct a Haitian village using cardboard and clay figures.

6. Batik or silkscreen Haitian designs.

7. String local beans and seeds into necklaces, headbands and bracelets in Haitian designs.

8. Give a painting lesson using primary and secondary colors which assimilate Haitian painting styles.

9. Draw Haitian landmarks.

10. Draw objects peculiar to Haiti and explain them to the class. Examples: tap-taps, vaccines.

11. Design and prepare bulletin boards or display cases.

12. Prepare art exhibits in the school or local library.

Music

1. Study the influences of Black, Indian, French and Hispanic rhythms on Haitian music.

2. Examine the musical instruments indigenous to Haiti. Learn their origins, how they are made, and what sounds they have. Examples: grage (metal scrapers); fers (two pieces of metal struck against each other); and tchancy (a type of rattle containing seeds).

3. Listen to Haitian folk songs. What mood do they evoke?

4. Compare rock music to Haitian rhythms. What are the similarities or differences?

5. List Haitian composers who come from different regions of Haiti. Try to find recordings of their music to share with the class. For example, musicians from Cap-Haitien: Rosalvo Babo, Sarah Schombert, Anelus Augustin.

6. Discuss what type of music is performed during Haitian holidays, such as: Mardi Gras and Rara (the period of Ash Wednesday through Easter Sunday).

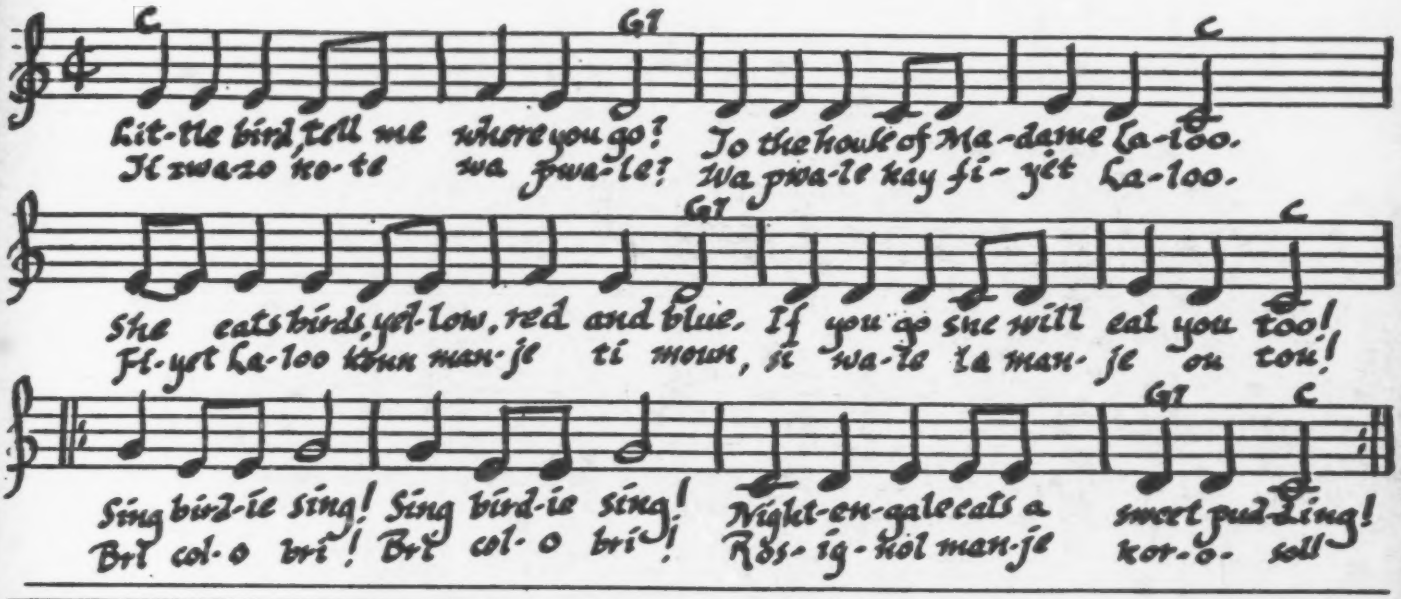
7. Have a Haitian student teach the class a chorus of Happy Birthday in Haitian Creole.

8. Teach the class to sing a chorus of Pti Zwazo (sung to the melody of Yellow Bird or Do Do Ti Tite Man Man'n (Sleep, Sleep Mama's Little One) -- lyrics and music follow.

Little Bird, tell me where you go
Ji Zwazo, Kote wa pwale
Haitian Folk Song

English words by Shirley Keller & Diane Wolkstein
© 1980

Transcribed by Shirley Keller
1980


C
G7
C
lit-tle bird, tell me where you go? To the house of Ma-dame La-loo.
Ji zwazo ko-te wa pwa-le? Wa pwa-le kay fi-yèt La-loo.
G7
C
She eats birds, yel-low, red and blue. If you go she will eat you too!
Fi-yèt la-loo kòm man-je ti moun, si wa-le la man-je ou ton!
G7
C
Sing bird-ie sing! Sing bird-ie sing! Night-en-gale eats a sweet pud-ding!
Brî col-o brî! Brî col-o brî! Ros-ig-nol man-je kor-o- soll

Sleep, Sleep, Mama's Little One
Do Do Ti Tite Man Man'n
Haitian Folk Song

English Words by
Shirley Ketter &
Diane Wolkstein
© 1980

Transcribed by
Shirley Ketter 1980

Do - do ti tite man man'n. Do —— do——
sleep, sleep, ma-ma's lit-tle one, sleep —— sleep child
ti tite man man'n. Si ou pas do do crab la va man-je ou—
till the morn- ing sun. If you do not sleep crab will come for you.
si ou pas do-do crab la va man-je ou. man man'n ni al-lé'
If you do not sleep big crab will eat you. ma-ma went to
la ri-vié' Pa—— pa— li al-lé' coupé pe bois. si ou pas do-do
wash the clothes. Pa - pa — went to cut the wood If you do not sleep
crab la va man-je ou. Si ou pas do-do crab la va man-je
crab will come for you. If you do not sleep big crab will eat
ou. Do - do ti tite crab nan ca- la- lou. Do - do ti
you, sleep, sleep my sweet, crab is in the stew. Sleep, sleep my
tite cir- igue nan gom- bo.
sweet, crab's in the gum- bo stew.

SAMPLE LESSON PLANS

Included are two sample interdisciplinary lesson plans for Levels I and III for use by teachers of Haitian Creole speaking students. The units were developed by staff of the Bilingual Educational Curriculum Resource Center Community School District 18 in Brooklyn, New York. The Level I lesson plans focus on kindergarten through second grade, Level III encompasses grades seven through nine.

The goals of the units are to enable the Haitian students to maintain pride in their own cultural heritage while helping to facilitate the transition into the American mainstream. At the same time, non-Haitian students become aware of the worth and dignity of the Haitian classmates and their culture.

Lesson Eleven

Objectives:

1. Students will be able to identify some of the aspects of Haitian culture of which Haitians are proud.
2. Students will be able to score 80% or higher on the post test.

Pre and Post Test: Show photographs or illustrations of the following landmarks:

1. Iron Market
2. Le Marron
3. Sans Souci
4. La Citadelle
5. Crafts Center

Have the children identify each one and tell one fact about each.

Materials: Photographs or illustrations

Vocabulary:

- fortress: fort, a place built with walls and defenses
- carving: work cut out by hand
- craftspeople: skilled workers
- craft: trade or art needing skill
- market: meeting of people to buy and sell
- statue: image of a person or animal carved in wood or stone, modeled in clay, etc.
- palace: grand house for a king or queen
- proud: thinking well of oneself
- mountain: a very high hill

Motivation: Show illustration of the Iron Market which is the main market in Port-au-Prince, Haiti where almost anything can be bought.

T. This is the Iron Market in Haiti where people can buy fruits, vegetables and handicrafts.

Show illustration of Le Marron which is a statue that commemorates the slave uprising in Haiti against the French.

T. Le Marron is a statue that was built to remind Haitians that Haiti was the first Black country to be free.

Show illustration of Sans Souci which is a palace built by King Christophe in a town near Cap-Haitien in Haiti.

T. Sans Souci was a beautiful palace built by King Christophe many years ago in Haiti.

Aim: What are some famous places in Haiti?

Procedure:

T. Let's look at some pictures of Haiti. They will help to show us some of the reasons why Haitians are proud of their country.

Show illustration of La Citadelle.

T. The Citadelle is a fort that was built by King Christophe on the top of a mountain in Haiti. It was built as a fortress for protection.

Show illustration of the Iron Market.

T. This is another picture of the Iron Market. What is the Iron Market? (a large market where handicrafts and food are sold in Haiti)

Show post card of the women selling fruit, vegetables and baskets at the Iron Market.

T. Here you see women selling fruit, vegetables and handmade baskets at the Iron Market. What do you see? What are the women wearing?

Discuss the things displayed in the Iron Market and the way things are carried.

Show illustration of handcrafters on the road to Petionville.

T. One of the things that Haiti is known for is its handicrafts. Here we see people selling their crafts on a country road. Which crafts do you see? (rugs made from skins, a drum, maracas, woodcarvings)

Show illustration of the Crafts Center in Haiti.

T. Here are more Haitian crafts. You can see baskets, carvings, masks and paintings. This is the Crafts Center in Haiti.

Summarize and review by displaying the illustrations once more and having the children identify them.

Follow-up Activities:

1. Make a travel brochure of places of interest in New Jersey or Haiti.

2. Draw a picture of one of the interesting places that you learned about in this lesson.

3. Visit a Haitian handicrafts shop and observe the different handicrafts.

4. List the most interesting places in Haiti and tell why Haitians are proud of them.

5. Make a vase out of clay.

6. Bring in pictures of statues and tell where they are located.

Answer Key for Pre and Post Test (see next page):

1. Iron Market: a market in Haiti where people buy fruits, vegetables and handicrafts

2. Le Marron: A statue in Haiti to remind the Haitians that they are the first Black republic

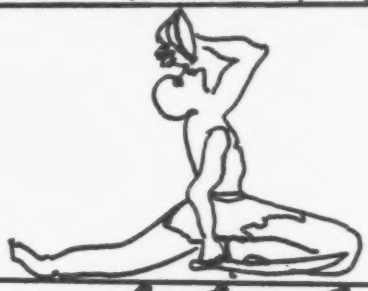
3. Sans Souci: a palace built by King Christophe in Haiti

4. La Citadelle: a fortress in Haiti built by King Christophe

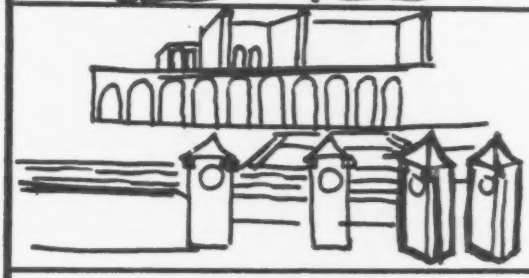
5. Crafts Center: Haitians produce many handmade crafts and sell them at this center

Directions: Draw a line from the picture to its name.

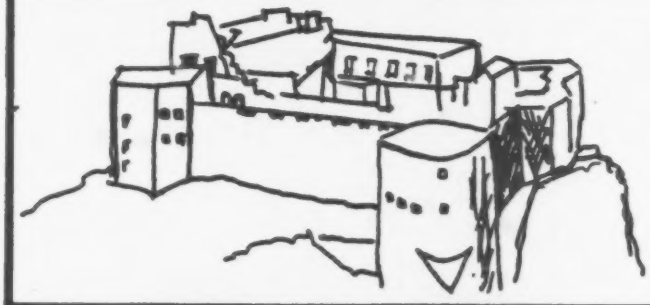
La Citadelle



Crafts



Le Marron



Iron Market

Sans Souci

Lesson Thirteen

Objectives:

- Students will be able to identify Toussaint L'Ouverture, Jean Jacques Dessalines and Henri Christophe.
- Students will be able to relate one important accomplishment of Toussaint L'Ouverture, Jean Jacques Dessalines and Henri Christophe.

Pre and Post Test: Show picture (at end of lesson) and say:

1. I was the first president of Haiti. Who am I?
2. I was the first president of the United States. Who am I?
3. I built the Citadelle and Sans Souci. Who am I?
4. I helped to free the slaves in the United States. Who am I?
5. I helped to free the slaves in Haiti. Who am I?

Materials: Pictures of Toussaint L'Ouverture, Jean Jacques Dessalines, Henri Christophe, George Washington and Abraham Lincoln, homework assignment (see separate pages following this lesson).

Vocabulary:

- slaves: people who are the property of another
- freedom: power to be able to choose what you want to do
- history: story of people or a nation
- president: highest officer of a country, company, class, etc.

Motivation: Show pictures of Toussaint L'Ouverture.

T. This is Toussaint L'Ouverture. He is a great man in the history of Haiti. He is one of the people who began Haiti's fight for freedom.

Aim: Who were three great Haitian leaders?

Procedure:

T. Toussaint L'Ouverture's grandfather was a king in Africa and Toussaint was a slave in Haiti. He helped free the slaves in Haiti. Who was the man in American history who helped free the slaves? (Abraham Lincoln)

Show picture of Jean Jacques Dessalines.

T. This man's name is Jean Jacques Dessalines. He was a follower of Toussaint L'Ouverture. He was the first President of Haiti. He is called "Le Premier des Haitiens." Who was the first president of the United States? (George Washington)

Show picture of Henri Christophe.

T. Christophe helped fight to free Haiti. He became president of one part of the country. He called himself King Henry 1èr. He built the Citadelle and Sans Souci of which we have seen pictures (see Lesson Eleven).

Show picture of George Washington.

T. This is George Washington. He was the first President of the United States. Who was the first President of Haiti? (Jean Jacques Dessalines)

Show picture of Abraham Lincoln.

T. This is Abraham Lincoln. He helped to free the slaves in the United States. Who was the man in Haitian history who helped free the slaves? (Toussaint L'Ouverture)

Summarize and review by playing "To Tell the Truth." Select three children: child A represents Toussaint L'Ouverture, child B represents Jean Jacques Dessalines, child C represents Henri Christophe.

Child A. I am Toussaint L'Ouverture. My grandfather was a king in Africa.

Child B. I am Toussaint L'Ouverture. I was the first president of Haiti.

Child C. I am Toussaint L'Ouverture. I called myself King Henri 1èr. I built the Citadelle and Sans Souci.

T. Let's vote. Is child A, B or C the real Toussaint L'Ouverture?

Proceed to vote.

T. Will the real Toussaint L'Ouverture please stand up?

Child A stands up.

Continue playing the game with Dessalines and Christophe in the same manner.

Homework: Duplicate and distribute the homework assignment which follows this lesson.

Follow-up Activities:

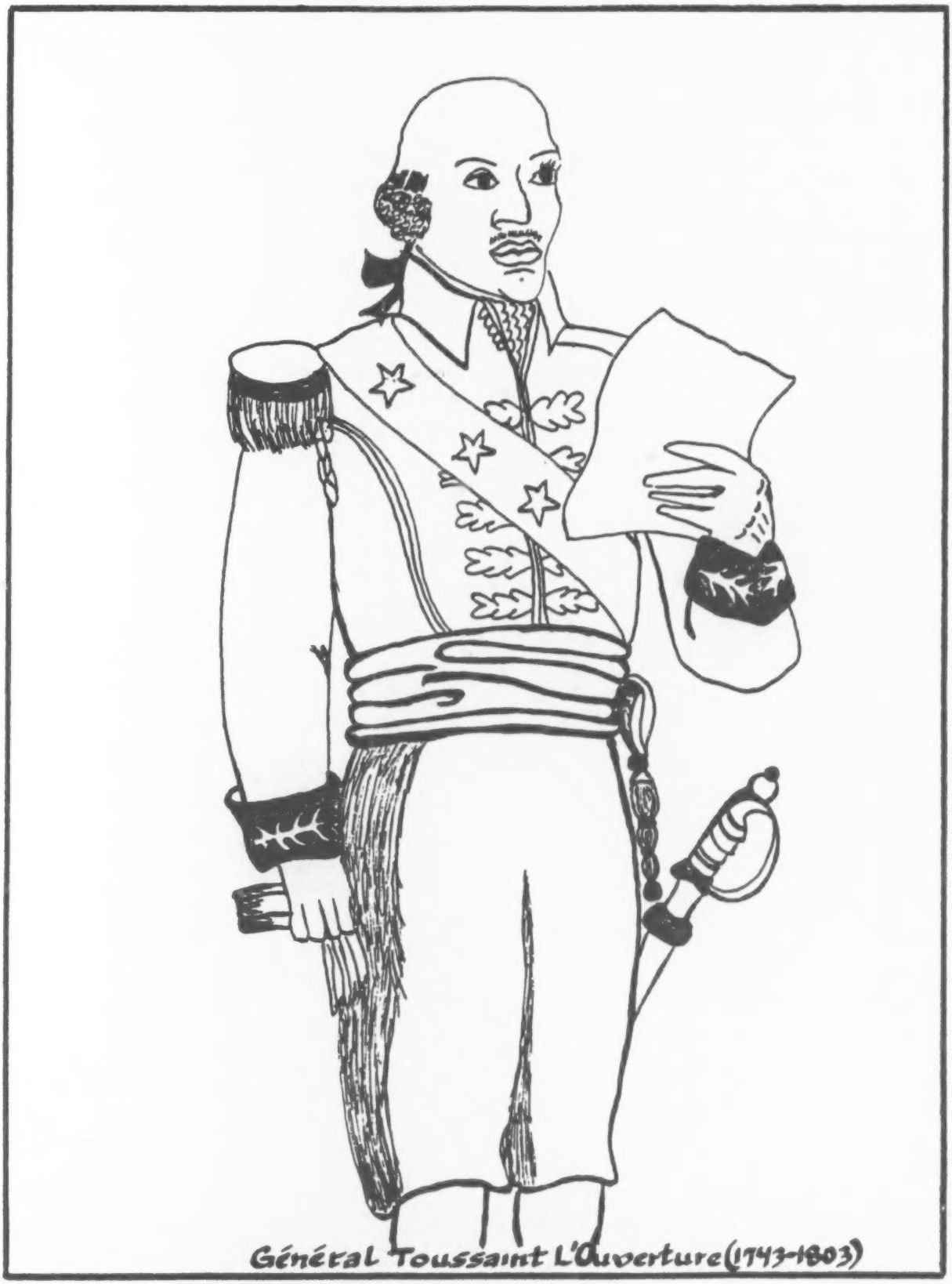
1. Role play: one child interviews another child who is acting as one of the men mentioned in Lesson Thirteen.

2. Make up riddles about the American presidents mentioned in Lesson Thirteen.

3. Find out about the places named after the men mentioned in Lesson Thirteen.

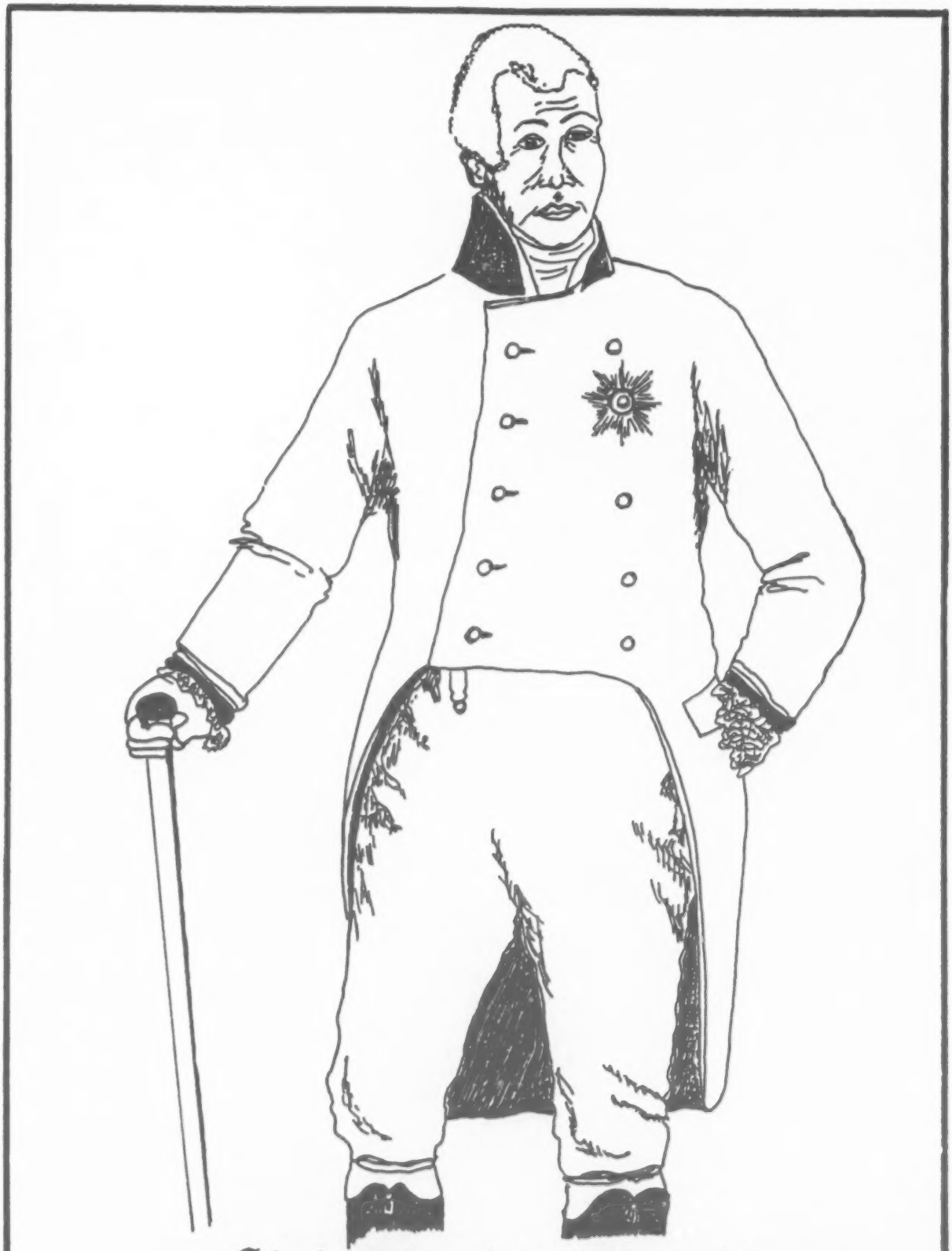
4. Have students research famous Haitian and American women.

5. Make a scrapbook of famous people and pictures of places named after them.



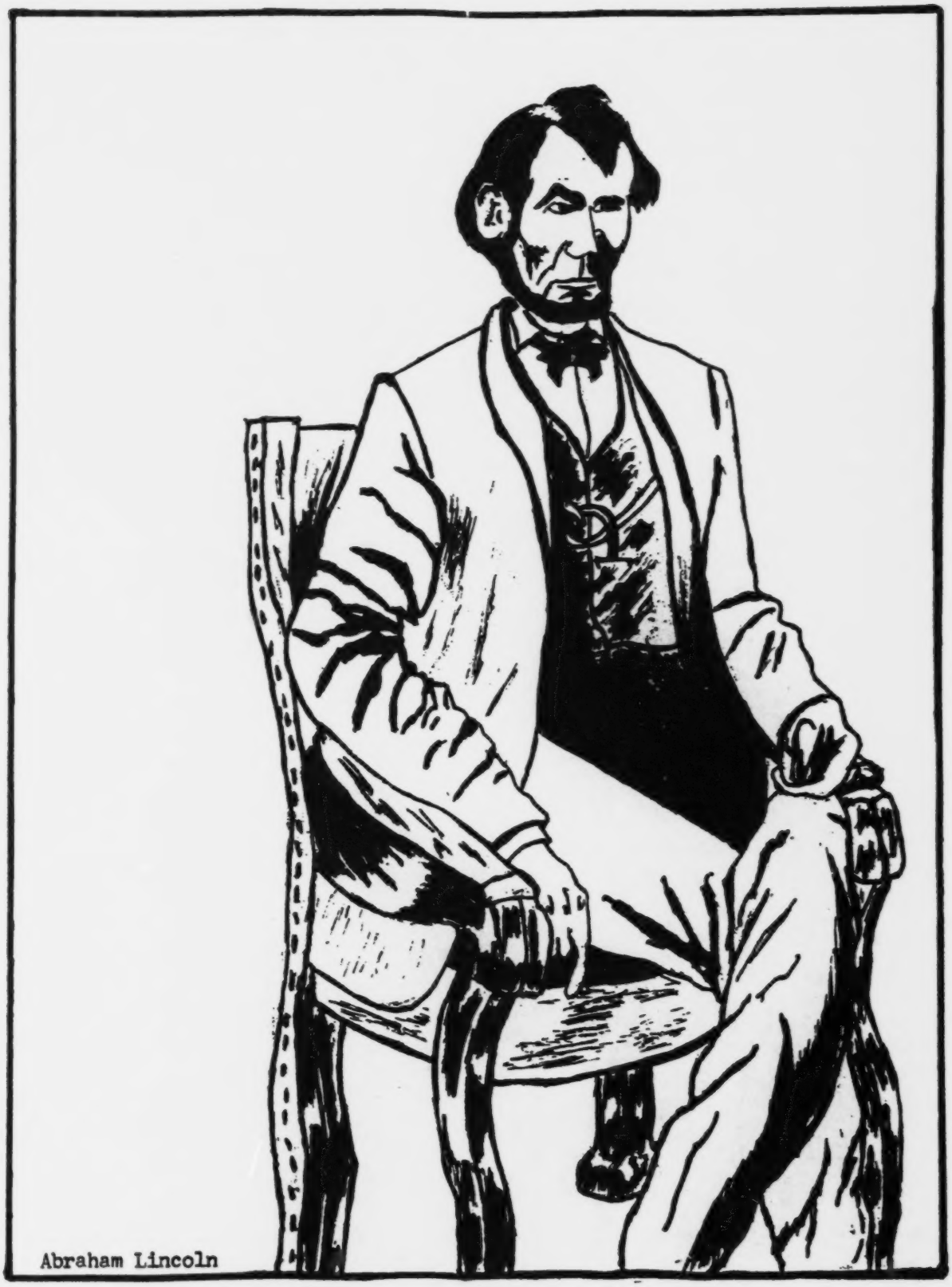
Général Toussaint L'Ouverture (1743-1803)

Général Jean-Jacques Dessalines (1758-1806)

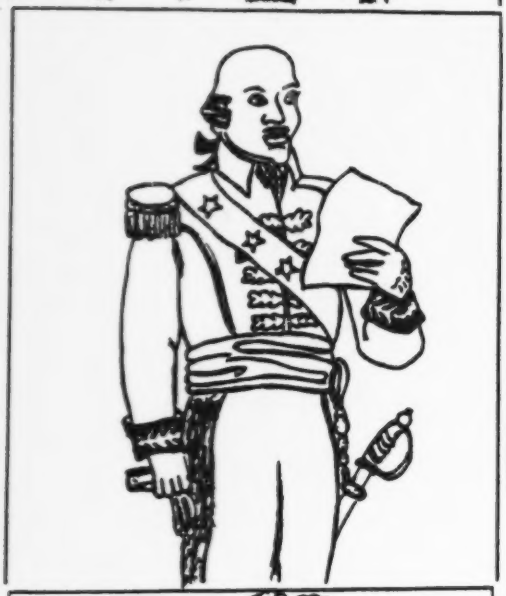


Général Henri Christophe (1767-1820)

George Washington



Abraham Lincoln



Directions: Draw a line from the picture to the sentence that tells about it.

I was the first president of Haiti.

I built the Citadelle and Sans Souci.

I helped free the slaves.

Lesson Two

Objectives:

- Students will be able to identify the physical features of Haiti.
- Students will be able to locate the physical features of Haiti on a map.
- Students will be able to identify the physical features of New Jersey.
- Students will be able to identify the physical features of New Jersey on a map.
- Students will compare and contrast the physical features of Haiti and New Jersey.
- Students will be able to score 80% correct on the post test.

Pre and Post Test: Administer the test for Lesson Two which is at the end of this lesson.

Materials: Transparency and overhead projector, homework assignment, world map or globe, large outline map of Haiti, map of New Jersey, topographical map of Haiti, picture of a horseshoe, a view of Haiti (aerial), teacher-made word chart for definitions of words: prepare oaktag chart with words and definitions -- words on one chart and definitions on the other chart.

Motivation: The teacher will project a map of Haiti on a screen. Hold a picture of a horseshoe next to the projected map and say, "What can you say about Haiti and the horseshoe? Elicit that Haiti is in the shape of a horseshoe.

Aim: What are the physical features of Haiti (river, plain, mountain, etc.)?

Procedure:

- The teacher refers to the horseshoe to indicate that the sides of the horseshoe form a gulf. The larger gulf is called the Golfe de la Gonâve and the smaller gulf is called Gonaïves. The island in the larger gulf is called Isle de la Gonâve.
- To verify, ask student: "Are there really two gulfs? If so, what are their names?" Refer to the topographical map and the map of Haiti.
- Continue by stating that each side of the horseshoe represents one peninsula. Therefore, Haiti includes two peninsulas, one in the north and one in the south.

Use the map of Haiti and the world map to show that Haiti is the western half of Hispaniola. It is smaller than New Jersey. It is 1,300 miles from New Jersey. The Dominican Republic is larger than Haiti. Haiti is closer to the equator than New Jersey.

- Point out the principal river on the map. State that the Artibonite River flows across central Haiti to the Gulf of Gonâve from the Citadelle.

- Illustrate the following fact with a crumpled piece of paper: (Legend has it that when Columbus reported to Isabel on his voyage to Haiti, he crumpled a piece of paper to illustrate the mountains and rough terrain).

- Teacher may ask after children look at map or paper or both: "Haiti is an Indian word; what do you think it could mean?" (Land of mountains) "Why do you think it is a good name for this country?"

- Refer to world map in discussing Haiti's location in relation to its neighbors. Point out that Haiti is located in the mid Caribbean between Cuba and Puerto Rico and that the distance between Cuba and Haiti is 50 miles. Cuba is west of Haiti, Puerto Rico is to the east, etc.

- To review and summarize some of the terms mentioned in this lesson, have children unscramble words: gulf, peninsula, river, lake, valley, forest, plain, tropical forest, plateau, mountain range and island. For example: (gulf) flgu _____.

- Teacher may reinforce terms by asking for definition after word is unscrambled. Use word and definition charts for children to match word with definition.

Homework:

- Distribute homework assignment which follows this lesson.

- Answer key for the homework assignment:

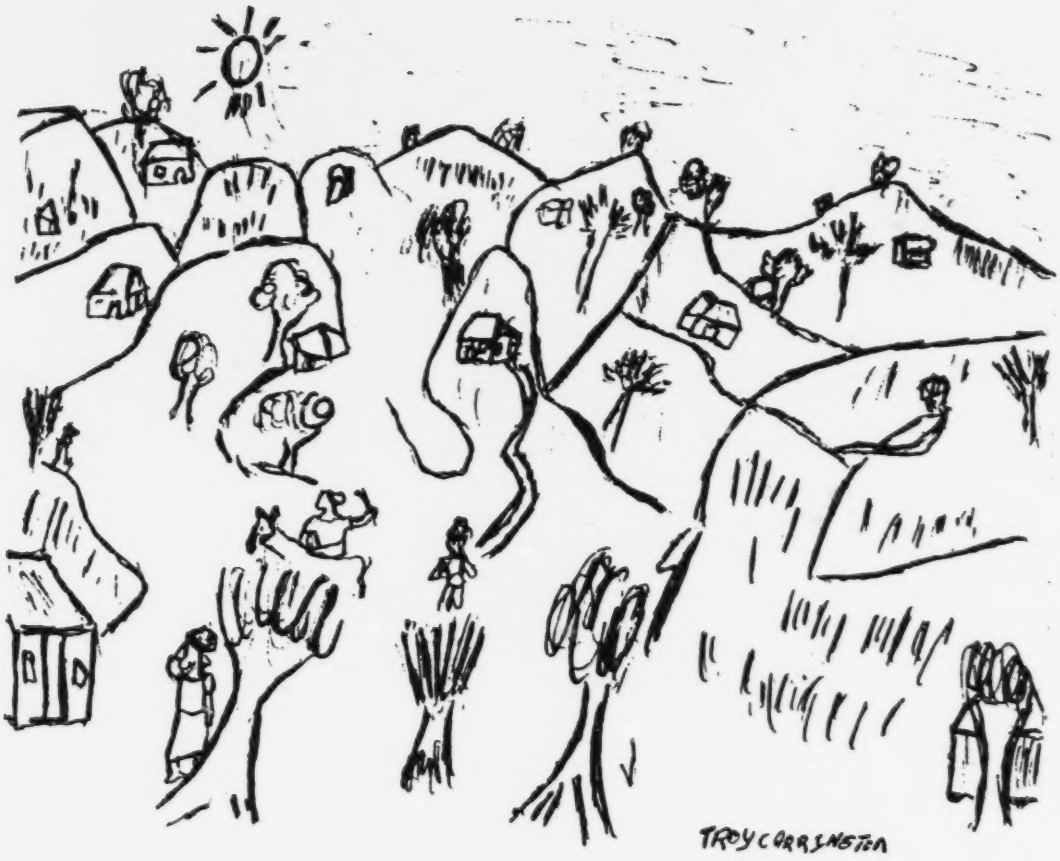
1. land of mountains
2. Massif de la Selle
3. Artibonite
4. Barrage de Peligre
5. peninsulas
6. Haiti
7. Caribbean
8. Puerto Rico
9. the Dominican Republic

Suggested Follow-up Activities:

- Make a topographical map out of clay. Paint map green for lowlands, beige for plains, brown for mountains, blue for water, etc.

Answer Key for the Pre and Post Test:

1. b
2. g
3. e
4. c
5. a
6. gulf
7. river
8. lake
9. mountain range
10. plain



N
Atlantic Ocean
TORTUGA IS.
Gulf of
Gonâve
CAYEMITE IS.
MASSIF DE LA HOTTE
ILE-À-VACHE
Caribbean Sea

HOMEWORK ASSIGNMENT

Directions: Fill-in the correct response in the blank.

Barrage de Peligre, Caribbean, Massif de la Selle, Etang Saumâtre, Puerto Rico, Artibonite, Mediterranean, peninsulas, Citadelle, land of mountains, Dominican Republic, Cuba, Haiti, Gonaives

1. The word Haiti given to the country by the Taino Indians means _____.
2. One of the mountains or highlands is called _____.
3. Many Haitians like to go swimming in the _____ River.
4. They also work a lot in the _____ where they gather lumber for handicrafts.
5. Haiti has the shape of a horseshoe because of its two _____.
6. The island of Hispaniola is shared by the Dominican Republic and _____.
7. Haiti is located in the mid _____.
8. Cuba and _____ are neighbors of Hispaniola.
9. The largest of the two countries on the island of Hispaniola is _____.

CLASS WORK

Directions:

1. Look at the class chart and match the definitions with the words listed.
2. Look at the map of Haiti and find and list an example of each word listed.
3. State one important fact about each area in Haiti.

	(1) DEFINITION	(2) EXAMPLES OF WORK	(3) CENTRAL FACT
valley			
river			
forest			
plain			
tropical forest			
plateau			
lake			
mountain range			
gulf			
island			

Pre and Post Test for Lesson Two

Directions: Match the words in column I with their definitions in column II. Write the letter of the answer to the left of the number.

Column I		Column II	
_____ 1.	tropical forest	a.	a broad, nearly level stretch of land
_____ 2.	valley	b.	a thick growth of trees found in a hot and humid climate
_____ 3.	plateau	c.	a large indentation of the land bordering a lake, bay or ocean
_____ 4.	gulf	d.	a small body of land surrounded by water on all sides
_____ 5.	plain	e.	a raised flat section of land that covers a large area
		f.	an elevated piece of land
		g.	a depression in the earth's surface sometimes surrounded by plains, hills, and mountains

Directions: Identify the following by writing river, mountain range, lake, plain or gulf in the correct blank.

6. Gonâve _____
7. Artibonite _____
8. Etang Saumâtre _____
9. Massif de la Selle _____
10. Plaine du Nord _____

LEVEL III

Lesson Three

Objectives:

- Students will be able to identify climates in different areas in Haiti.
- Students will be able to describe flowers and animals typical of Haiti.
- Students will be able to score 80% or higher on a post test.

Pre and Post Test: Teacher will read questions or statements twice. The student will circle the correct response on an answer sheet to be handed out.

1. How much does the average temperature vary in Haiti?
   a. very much b. no change c. within a 10° range
   d. it's warmer in the moutains

2. How do we describe Haiti's climate?
   a. tropical b. desert c. temperate d. cold

3. When one talks about flora, one talks about _____.
   a. food b. climate c. flowers d. animals

4. Crocodiles, lizards, iguanas and wild boars are all examples of _____.
   a. food b. climate c. flowers d. animals

5. All of the following are trees except:
   a. egrets b. palm c. pine d. furs

6. 32° F. is the same as _____.
   a. 17° C b. 26° C c. 0° C d. 97° C

7. Sisal is a (an) _____.
   a. animal b. drink c. plant d. picture

8. New Jersey has four different seasons. Haiti has _____.
   a. more b. less c. the same amount d. none of above

9. All of these weather conditions are found in Haiti except:
   a. rain b. snow c. hurricanes d. winds

10. The rainy seasons are in the months of October to November and _____.
    a. July-September b. January-February c. December
    d. April-June

Answer Key for the Pre and Post Test:

1.	c	6.	c
2.	a	7.	c
3.	c	8.	b
4.	d	9.	b
5.	a	10.	d

Materials: Pictures of four seasons, two simulated thermometers, pictures of frangipani, papaya, banana, avocado, mango, breadfruit, orange, and guave; answer sheet for pre and post test and homework, map of western hemisphere.

Vocabulary:

- equator: an imaginary circle around the middle of the globe, halfway between the North Pole and the South Pole
- temperature: degree of heat or cold
- thermometer: instrument for measuring temperature
- climate: the kind of weather a place has. Climate includes conditions of heat or cold, moisture or dryness, clearness or cloudiness, wind or calm.
- season: the four seasons of the year are spring, summer, autumn and winter
- hurricane: tropical cyclone; storm with violent wind and, usually, very heavy rain
- weather: condition of the air: hot weather, windy weather
- trade winds: air in motion
- tropical: of the tropics
- marine: of the sea; found in the sea; produced by the sea
- vary: change; make different
- degrees: a step in a scale; a stage in a process
- altitude: height above the ground
- low: not high or tall
- high: tall, up above the ground
- centigrade: divided into 100 degrees. The centigrade thermometer has 0 degrees for the temperature at which water freezes and 100 degrees for the temperature at which water boils.
- Fahrenheit: on the Fahrenheit thermometer, 32 degrees is the temperature at which water freezes, and 212 degrees is the temperature at which water boils.
- formula: a set form of words, a recipe or prescription
- to convert: to change, turn
- area: amount of surface; extent, region
- storm: strong wind with rain, snow hail or thunder and lightning
- furniture: articles needed in a house or room, such as chairs, tables, beds, desks, etc.
- vegetation: plant life; growing plants; growth of plants
- shrub forest or shrub: a bush, a woody plant smaller than a tree, with many separate stems starting from or near the ground

- forest: thick woods; woodland, often covering many miles
- thickets: shrubs, bushes, or small trees growing close together
- thorny: full of thorns; thorny rose, bush, a thorny thicket
- thorn: sharp point on a plant; roses have thorns
- coast: land along the sea; seashore
- uplands: high land
- flora: the plants of a particular region or time
- fauna: the animals of a given region or time

Motivation: Show the class a mango, breadfruit, avocado, banana, orange, guava and papaya.

T. What kind of fruit is this? Identify the fruit and say: This is a tropical fruit.
T. Where does it come from? Elicit: A tropical climate.
T. What is a tropical climate? Elicit the definition.

Aim: How do the plants and animals of Haiti reflect the climate?

Procedure: Refer to a map of the western hemisphere. Show that Haiti is near the equator, therefore the temperature is warm all year round. Teacher continues to explain: Because of the soft trade winds, Haiti enjoys a tropical marine climate all year round. This means that the temperature does not vary much. There is about a ten degree difference between the warmest and coldest times. In general, areas of low altitudes are warmer than areas of high altitudes.

Locate New Jersey and its distance from the equator and state that there are four seasons in New Jersey.

T. What are the four seasons? Name them and explain in pantomime or use pictures.

Elicit temperature in each season: cool, cold, warm, hot.

T. How many seasons are in Haiti? Elicit: two. They are the dry season and the rainy season. It rains during the months of April through June and from October to November. The rainfall does not last a long time.

T. During what months is the dry season?

Use two simulated thermometers (one centigrade and one Fahrenheit). Place the Fahrenheit thermometer on map of New Jersey showing 40°F. Place the centigrade thermometer on Haiti showing 4.6°C. Explain the formula for converting centigrade to Fahrenheit: ($C° = 5/9 \times F - 32°$ and $F° = 9/5 \times C + 32°$.

Place one thermometer on Port-au-Prince (low altitude) showing 25° C, 80° F. Place one thermometer on Mountain Pic La Selle (high altitude) showing 16° C, 61° F. This shows that there is always a slight difference in temperature between areas of low altitudes and areas of high altitudes.

Point out Haiti's location in the Caribbean on the map.

T. Because of Haiti's location in the Caribbean where tropical storms start, there are many storms. What is the weather like in a storm season? How do the physical features of the land change? Have you heard of the Big Blow of 1963? Explain: When Hurricane Flora swept the island, 3,000 people were killed and crops were damaged. It was the worst storm in the island's history. The hurricanes may occur from June through October. The worst months for hurricanes are July, August and September. Children may discuss their personal experiences of a storm.

T. What are some living things that can be damaged by a hurricane in Haiti? (Before calling on children to respond, the teacher should write these categories on the board: FRUITS FLOWERS PLANTS TREES ANIMALS INSECTS, BIRDS.

As the children respond, write the items under the appropriate categories. Be sure to include sisal, crocodiles, lizards, iguanas, wild boars, egrets, flamingos, avocados, papayas, mangos, oranges, pine trees, fir trees, banana trees, mahagony trees, rosewood trees, spiders, orchids, poinciana, frangipanis, breadfruit, guavas, and coffee.

T. Why are these items found in Haiti and not in New Jersey? (There may be a few items common to both places. Generalization: They grow in Haiti because of the tropical climate.)

Point out the lowlands on the map and say: The tropical rain forests are in the lowlands but most of Haiti's vegetation consists of tropical shrub forests and thorny thickets.

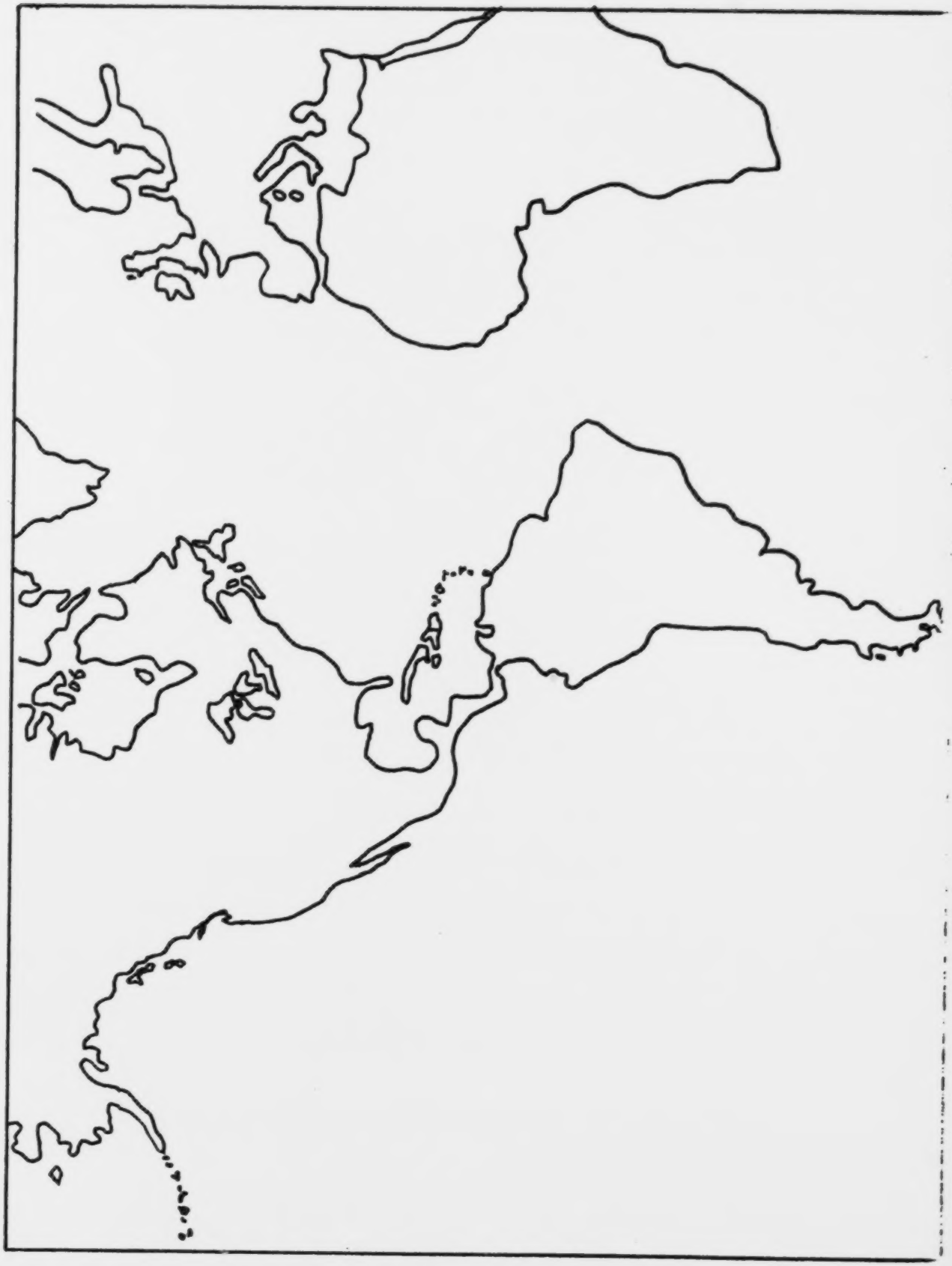
Point out Haiti's coastline and say: Palm trees grow along the coast and pine trees are found in the wet, cool uplands (pointing to them on the map).

Summarize by having the children make weather charts of Haiti and New Jersey or mountains vs. lowlands. Keep records of the weather in New Jersey and Haiti for one month. (Call airlines each day to find out weather conditions in Haiti.) Make a graph of the temperature in Haiti vs. New Jersey; mountains vs. lowlands in Haiti, for one month.

Homework: See the assignment on a separate page following this lesson.

Follow-up Activities:

Make a climate map.
Make a conversion chart on oaktag of F° to C°.
Make a movable thermometer showing F° on one side and C° on the other.
Make a scrapbook of flora/fauna typical to Haiti.
Take a trip to the zoo.
Take a trip to the museum to see handicrafts made from wood and plants.
Check an almanac for the frequency of hurricanes in Haiti.



PRE AND POST TEST FOR LESSON THREE

Directions: Listen to the question or statement that the teacher reads. Circle the correct response on your paper.

1. a. very much b. no change c. within a 10° range d. it's warmer in the mountains

2. a. tropical b. desert c. temperate d. cold

3. a. food b. climate c. flowers d. animals

4. a. food b. climate c. flowers d. animals

5. a. egrets b. palm c. pine d. firs

6. a. 17° b. 26° c. 0° d. 97°

7. a. animal b. drink c. plant d. picture

8. a. more b. less c. the same amount d. none of the above

9. a. rain b. snow c. hurricanes d. winds

10. a. July-September b. January-February c. December d. April-June

HOMEWORK ASSIGNMENT

Directions: Read the story and answer the questions.

The Jackson family just arrived at the Hotel Excelsior in Haiti. After visiting various points of interest in the city on the fifth day of their stay they took a ride through the countryside.

Helen: Look at the pretty flowers. They don't look like the tulips and roses we have back home.

Mother: These flowers are typical tropical flowers. The white ones are orchids, the pretty red ones are poincianas, and the others over there are frangipanis.

Arthur: I think I saw something move in that bush.

Helen: You need glasses.

Father: Look to the right. The trees you see over there are mahogany trees. We make furniture from them. It says in the guide book that mangrove, palm, oak, banana, fir and pine trees are also common to Haiti.

Helen: I'm hungry.

Mother: I have some bananas, breadfruit, and guava for you. I bought them at the market.

Arthur: I wish you had bought papaya, mango and avocados. I like them.

Father: Let's stop here and stretch our legs. Look, there's a pond over there. We can sit down on the rocks.

Helen: Do you think we will see a crocodile?

Father: No. Crocodiles live in swamps around here. Near ponds you'll find insects, lizards and snakes.

Arthur: You're right. Here's a lizard. But what are those birds?

Father: They are flamingos and egrets.

Helen: I'm tired. Let's go back to the hotel and rest.

Mother: O.K. - get back into the car.

Arthur: I'm disappointed. I wanted to see a wild boar.

Mother: We'll look in the guidebook to see if there is a zoo to visit in Haiti.

HOMEWORK ASSIGNMENT

Questions:

1. What kinds of trees are in Haiti?
2. How did the Jacksons go to the countryside?
3. What kinds of living things did the Jacksons see in the countryside?
4. Name the fruits eaten by the Jacksons. What fruits did Arthur like?
5. What fruits do you like to eat?
6. What kinds of flowers did the family see on their trip and why do they grow in Haiti?
7. What is a wild boar?
8. What is a good title for this story?

Activity:

Illustrate the story on a separate sheet of paper.

TEACHER RESOURCE LIST

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Appendix A

The Law Recognizing the Right to Instruction in Creole up to Fourth Grade

REPUBLIQUE D'HAITI

DEPARTEMENT DE L'EDUCATION NATIONALE

SECRETAIRERIE D'ETAT
de
L'EDUCATION NATIONALE

No..... Port-au-Prince, le.....31.....Janvye.....1980.

Kòm premye atik dekrè 18 septanm 1979 la fè Kreyòl vini lang ofisyèl nan lekòl,

Kòm dezyèm atik menm dekrè sa a di Kreyòl la gen son, ak siy pou ekri son yo,

Kòm twazyèm atik la di Edikasyon Nasyonal a voye yon papye pou montre ki jan pou yo ekri kreyòl la,

Kòm fòk gen yon sèl jan pou ekri Kreyòl la nan tout lekòl,

Depatman Edikasyon Nasyonal, dapre sa GREKA (Gwoup Rechèch pou ètidyè Kreyòl Ayisyen) ki nan ONAAK la te voye ba li, voye papye sa a ba pou nou sèvi nan lekòl yo.

SECRETAIRERIE D'ETAT DE L'EDUCATION NATIONALE

Bònn Dota.

Appendix B

Law Recognizing the Right to Instruction in Creole, up to the Fourth Grade

REPUBLIC OF HAITI
DEPARTMENT OF NATIONAL EDUCATION

OFFICE OF THE SECRETARY OF STATE
OF NATIONAL EDUCATION

PORT-AU-PRINCE, January 31, 1980

Be informed of the first article of the decree published September 18, 1979, stating that Creole (Kreyòl) became an official language in the schools.

Be informed of the second article of the decree, stating that Creole is phonemic, and therefore easy to write.

Be informed of the third article of the decree, stating that the Department of National Education has sent a guide to all schools on the new rules of writing Haitian Creole.

Be informed that there will be one standard method of writing Creole in the schools.

The Department of National Education in accordance with the GREKA (Group of Researchers for the study of Haitian Creole) which is also part of the ONAAK organization, has sent this declaration to us to be disseminated throughout all schools in the country.

Approval seal of: The State Secretary of
National Education

Appendix C

Haitian Cities and Towns Offering an Urban Education Program

Abricots
Acul du Nord
Anse d' Hainault
Aquin
Arcahaie

Baie de Henne
Bainet
Baradères
Balladère
Belle-Anse (Saltrou)

Camp-Perrin
Cap-Haïtien
Cavaillon
Cayes-Jacmel
Chantal
Corail
Coteau
Croix-des-Bouquets

Dame-Marie
Dessalines
Dondon

Ennery

Fort Liberté

Gonaïves
Grand Bassin
Grand Goâve
Gros-Morne

Hinche

Jacmel
Jean Rabel
Jérémie

Kenscoff

Lascashobas
L'Asile
La Vallée de Jacmel
Le Borgne
Les Anglais
Les Cayes
Limonade

Marigot
Marmelade
Miragoâne
Mirebalais
Mole Saint Nicolas
Moran

Ouanaminthe

Pélerin
Pestel
Pétionville
Petit-Goâve
Petite Rivière de l'Artibonite
Petit Trou de Nippes
Pilate
Plaisance
Port-de-Paix
Port-a-Piment
Port-au-Prince
Port-Margot
Port-Salut

Quartier Morin

Roche-à-Bateau

Saint Jean du Sud
Saint Louis du Nord
Saint Marc
Saint-Michel de l'Attalaye
Sainte-Suzanne
Saint-Raphael
Saut-d'Eau

Terrier Rouge
Tiburon
Torbeck
Trou du Nord

Verrettes

Appendix D

Haitian Cities and Towns Having Secondary Schools

Anse-à-Veau

Arcahaie

Cap-Haïtien

Carrefour

Croix-des-Bouquets

Gonaïves

Hinche

Jacmel

Jérémie

Léogane

Les Cayes

Mirebalais

Pétionville

Petit-Goave

Port-au-Prince

Port-de-Paix

Saint-Marc

Appendix E

Suggested Interview Script for Use in Creole, French, English*

My name is _____ and I am going to ask you some questions so that we can know something about you. If you don't understand the question, just ask me to repeat it.

I.D.	1.	What is your name?
	2.	How do you spell your last name?
Location	3.	Where do you live?
Time	4.	What time do you get up in the morning?
	5.	Do you watch T.V.?
Past tense	6.	Did you watch T.V. yesterday?
	7.	Do you speak English at home?
Information	8.	Which language do you speak in the classroom?
	9.	Which language do you speak with your friends?
Perfect Tense	10.	How long have you lived in _____?
Future Tense	11.	What time will you go home today?
Quantity	12.	How many brothers/sisters do you have?
	13.	What do you do after school?
	14.	What is this? (show the student, a pen, pencil, notebook, calendar, etc.)
Days of the Week	15.	Which days do you come to school?
	16.	What do you like to do on Saturday?
Elicit question form	17.	Would you like to ask me a question?
	18.	(Your response if student asks you a question)

NOTE If at any time the student is showing frustration, stop the interview or switch to a language more familiar to the student -- if possible.

****

*Developed by the bilingual education staff of the East Orange Public Schools

Appendix F
SAMPLE HOME LANGUAGE SURVEY

Dear Parents:

In order to ensure the accurate identification of students who may speak a language other than English, the ___(school district)___ is surveying all public school students. Your assistance in completing the survey form on the bottom of this page and returning it to your school principal by ___(date)___ will be greatly appreciated. We are required by the Office for Civil Rights to receive a response for each child including those who speak English as their sole or primary language.

Respectfully,

Superintendent of Schools

Home Language Survey

Date: _____

Student's Name _____

Telephone ( ) _____

Address _____

School _____ Grade _____

Teacher _____ Room # _____

1. What language did your child speak first? _____
2. What language do you speak most often to your child at home? _____
3. What language does your child most often use when speaking to you at home? _____
4. What language does your child most often use when speaking to: brothers, sisters, and friends? _____
5. What language does your child speak most often with other adults in the home (grandparents, aunts, uncles and neighbors)? _____
6. In which language do you wish the school to send you communications?

Appendix G

SAMPLE HOME LANGUAGE SURVEY - Haitian Creole

KESTYONÈ POU KONNEN KI LANG NOU PALÉ LAKAY NOU

Chè paran:

Pou nou kapab konnen ki etidyan ki pale de lòt lang anplis anglè a, Distrik ap antreprann yon étid sou tout étidyan nan lekol piblik yo.

N-ap mande nou pou koopere. Tanpri kestyonè a ki anba fèy sa-a. N-ap mande nou pou rétounen li bay Direkte lekòl la anvan dat sa: Direktè Biwo Dwa Sivil la mande nou pou nou voye you fom pou chak étidyan, menmsi angle se lang yo, e menmsi se premye lang yo palé.

Ak respè,
Administratè Distrik la

KESTYONE

Dat _____

Non étidyan an _____

Tèlèfon _____(___)_____

Adrès _____

Non lekòl la _____ Klas _____

Pwofesè _____ Nimewo sal là _____

1 - Ki lang timoun nan palè lè li komansè ap palè? _____

2 - Ki lang ou plis palè ak timoun lá? _____

3 - Ki lang timoun nan plis palè lakay li lè l-ap palé avè ou? _____

4 - Ki lang timoun nan palè ak frè, sè, epi zanmi li yo? _____

5 - Ki lang timoun nan palè ak granmoun yo: granpè matant, mononk, epi vwazen yo? _____

6 - Nan ki lang nou ta renmen resevwa enfòmasyon ke lekòl la ap voye? ____

Appendix H

Parents as Tutors (French translation)

Les parents sont les premiers tuteurs

Les parents peuvent créer une ambiance stimulante en offrant un envirronement approprié à la maison, de la façon suivante:

1. Fournissez à l'enfant un endroit tranquille et bien éclairé pour y faire ses devoirs. Reservez-lui si possible, un bureau ou une table.

2. Encouragez l'enfant à se constituer une bibliothèque et une discothèque.

3. Parlez avec vos enfants. Montrez-vous enthousiastes à leurs idées et compréhensifs envers leurs problèmes.

4. Invitez vos enfants plus vieux à prendre part aux conversations familiales importantes, surtout aux discussions ayant rapport aux plus jeunes.

5. Les enfants plus vieux pourraient être encouragés à aider les plus jeunes pour la préparation des devoirs.

6. Faites connaissance avec les professeurs chargés de vos enfants; demandez-leur rendez-vous pour discuter leur travail scolaire.

7. N'oubliez pas qu'aux Etats Unis les écoles font tout leur possible pour travailler en étroite collaboration avec les parents. N'hésitez pas à participer aux réunions de l'association des parents d'élèves (P.T.A.). N'hésitez pas à demander rendez-vous aux administrateurs, aux maîtres, aux entraîneurs: ils seront heureux de vous fournir explications et conseils.

8. Assistez aux réunions municipales et aux activités de la communauté. C'est vous qui, par votre example, pourrez développer l'esprit civique chez vos enfants.

Appendix I

Parents as Tutors (Haitian Creole translation)

Paran yo se premye édikatè

Paran yo kapab kreye yon bon anbyans lakay yo pou pèmèt timoun yo étidye, jan nou pral explike yo a.

1. Se pou nou genyen:

   a. liv, revi, disk (plak)
   b. yon kote trankil pou étidye
   c. yon biwo
   d. yon bon limyè

2. Kominikè, palè ak pitit nou.

3. Montre enterè nan lide, yo ak pwoblèm pitit nou.

4. Envite pi gran timoun yo pou yo patisipe nan desizyon enpotan nan fanmi a, sitou si nap palè de pi jèn yo. Se pi gran yo, ki pita va konseye pi piti frè ak se yo.

5. Patisipe nan reyinyon ak aktivite nan kominote a. Sonje byen ke se noumenm paran ki pou sèvi egzanp de bon sitwayen pou pitit nou.

Lekòl la tankou yon resous

1. Palè ak profesè pitit nou, mandè yo yon randevou, pou nou ka diskitè pwogrè pitit nou.

Appendix J

Useful Words and Phrases

Welcoming a new student to class in his/her native language is a considerate way of saying "hello. " You may try having your Haitian student present a mini-lesson to classmates using some of these expressions.

English	Haitian Creole	Transliteration
Hi	Alo	(ah-low)
Good morning	Bonjou	(bon-zhew)
Good afternoon	Bonswa	(bon-swah)
Good evening		
What is your name?	Ki jan ou rele?	(kee ja^{nn} oo ray lay)
My name is...	Mwen rele...	(mway ray lay...)
Where do you live?	Kotè ou rete?	(ko-tay oo ray-TAY)
What is your telephone number?	Ki nimewo telefòn ou?	(kee new-meh-wo tele-FON-oo)
Sit down!	Chita!	(Shee-tah)
Stand up!	Kanpè!	(kan-PAY)
Don't do that.	Pa fè sa.	(pah fay sah)
Are you sick?	Eske ou malad?	(Es-keh oo mah-LAHD)
Speak quietly!	Palè dousman!	(pah-lay doos-mah)
Open your book.	Ouvè liv ou.	(ew-veh-leev-oo)
What's the matter?	Sa ou genyen.	(sa-oo-GAY-eh)
Are you sick?	Ou malad?	(oo mah-LAHD)
Do you understand?	Eske ou konprann?	(ess-kuh oo kohn-PRAHN)
yes	wi	(wee)
no	non	(nohn)
the lavatory	twalèt	(twah-leht)
here	isit	(ee-SEET)
there	la-a	(lah-ah)
thank you	Mèsi	(MAY-see)
Goodbye	Orevwa!	(oh-ray-VWAH)

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FOOTNOTES

[1]Carl Migdail, "In Haiti: Desperation is a Way of Life," U.S. News and World Report, November 30, 1981, pp. 39-40; Haiti: Hints for Visitors (Port-au-Prince, Haiti: National Office of Tourism and Public Relations, n.d.), p. 5; and

[2]Albert Valdman, et al., Issues in International Bilingual Education: The Role of the Vernacular (New York: Plenum Press, 1982), p. 143.

[3]Haiti: Hints for Visitors, op. cit., pp. 7-8; and Image of Haiti (Washington, D.C.: General Secretariat of the Organization of American States, 1972), pp. S18-S21.

[4]Michael S. Laguerre, "Schooling in Haiti, paper (Berkeley, CA: University of California, n.d.), p. 2.

[5]Image, op. cit., pp. S5-S7.

[6]Claude Charles, A Panorama of Haitian Culture (Miami: Dade County Public Schools, 1979), p. 2.

[7]Haiti: It's Like Nowhere Else (Port-au-Prince, Haiti: National Office of Tourism and Public Relations, n.d.), p. 12.

[8]J. Alexander Allan, "Another Reason to Aid Haitian Refugees," Christian Science Monitor, April 5, 1982, p. 23.

[9]Image, op. cit., pp. S9-S10.

[10]Charles, op. cit., pp. 2-3.

[11]Image, op. cit. pp. S11-S12.

[12]Haiti: Hints for Visitors (Port-au-Prince, Haiti: Haiti National Office of Tourism and Public Relations, n.d.), p. 4.

[13]Charles, op. cit., p. 7.

[14]Image, op. cit., p. S-5.

[15]Charles, op. cit., p. 8.

[16]The Haitian Creole Materials Development Committee, interviewed by Gilda L. Rorro, EIC-Northeast, West Orange, August 6, 1981.

[17]Charles, op. cit., pp. 1516.

[18]Charles, op. cit., p. 17-18 and the Haitian Creole Materials Development Committee, op. cit.

[19]The Haitian Creole Materials Development Committee, op. cit.

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[20]Michel S. Laguerre, "Asylum for Black Refugees," Migration Today, September, 1979, p. 16.

[21]Charles, op. cit., p. 19.

[22]Ibid., pp. 19-20.

[23]The Haitian Creole Materials Development Committee, op. cit.

[24]Charles, op. cit., pp. 20-21; and Haiti: It's Like Nowhere Else, op. cit., pp. 8-9.

[25] Ibid.

[26]David Reed, "Haiti: A Nation in Agony," Readers Digest, November 30, 1981, p. 100.

[27]Pierre-Michel Fontaine, "Language, Society and Development: Dialectic French and Creole Use in Haiti," Latin American Perspective, vol. III, no. 1, Winter 1981, p. 44.

[28]The Haitian Materials Development Committee, op. cit., August 13, 1981.

[29]Ibid.

[30]Haiti, Département de l'Education Nationale, (January 31, 1980), untitled decree recognizing the right to instruction in Creole up to fourth grade.

[31]Odette Roy Fombrun, interviewed by Gilda L. Rorro, EIC-Northeast, West Orange, August 20, 1981.

[32]Fontaine, op. cit., p. 30.

[33]Yves Dejean, interviewed by Gilda L. Rorro, New Jersey State Department of Education, Trenton, September 22, 1981.

[34]Juan Cobarrubias, interviewed by Gilda L. Rorro, New Jersey State Department of Education, Trenton, September 22, 1981.

[35]Fontaine, op. cit.

[36]Ormonde H. Covell, You Can Learn Creole (Port-au-Prince), Haiti: Lay Training Center Press of the Methodist Church, n.d.), p. 8.

[37]Charles, op. cit., pp. 9-10.

[38]The Haitian Creole Materials Development Committee, op. cit.

[39]Ibid.

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[41]Ibid.

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[43]Image, op. cit, p. S-18.

[44]Michel S. Laguerre, "Schooling in Haiti," op. cit., pp. 1-5.

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